Prophecies of DANIEL and REVELATION

VERSE BY VERSE
By Cross Reference
Method

By KEITH L. BROOKS
LOS ANGELES, CALIF.

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Prophecies of Daniel and Revelation

(Verse by Verse Interpretation by the Cross Reference Method)

Being Lessons Given by Keith L. Brooks to the Men's Class of the Presbyterian Church of Glendale, Calif.

—1925—

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Foreword

So great has been the blessing received from the exposition of the prophecies of Daniel and Revelation given by our teacher, Keith L. Brooks, that the members of the Men's Class of the Glendale Presbyterian Church, consider it a God-given opportunity to put the lessons in print that they might go forth to others who have been hungering for an understanding of these things.

Mr. Brook's method of interpretation has differed from other expositions we have heard, in that he has persistently sought to make the Bible its own commentary, and by comparing Scripture with Scripture, he has been able to throw new light upon many heretofore mysterious passages. Because these studies are so thoroughly saturated with Scripture, we have had confidence to publish them, even though many experienced teachers have hesitated to go into print on these subjects.

The material has been arranged under verses in consecutive order so that the student may simply read the given verses in the Bible and then refer to Mr. Brook's comment.

W. A. HORN, *President*
Men's Class, Glendale Presbyterian Church,

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Prophecies of Daniel and Revelation

By KEITH L. BROOKS

INTRODUCTION

One of the greatest mistakes that has been made in the interpretation of prophecy has been in the failure of many commentators to allow the Bible to explain its own symbols. To many, the subject of prophecy is shrouded in mystery because so much of symbolical language is employed and because commentators fail to agree as to the meaning of these figures.

As a substitute for a real study of prophecy, many have laid aside the Bible altogether and pinned their faith to some system of human guesswork such as advanced by "Pastor" Russell of the Millennial Dawn cult, or Mrs. Ellen White, the Seventh-day Adventist prophetess, or Joseph Smith of the Mormon sect. The safest commentary on the Bible is the Bible itself. The simple man or woman who reads, marks, compares and inwardly digests the Book itself is far better off that the presumed expert who never comes to grip with the deeper things of divine revelation.

A good concordance enabling one to trace the use of words and phrases in other parts of the Bible, or a reference book such as "The Treasury of Scripture Knowledge," which furnishes thousands of cross references following every verse in the Bible, is a vast library in itself. With such helps as these alone, the student, coming to the study of prophecy in prayerful frame, commands the aid of the Holy Ghost through whom the Scriptures were given, and reaches heights and depths of divine knowledge that will ever be beyond the grasp of selfcomplacent scholarship.

This has been our method of examining the prophecies of Daniel and Revelation, the two books around which unfulfilled prophecy centers. This has involved careful comparisons with the other prophetic books and has brought into the study quite thorough treatments of the great themes such as the coming of Christ, antichrist, the Great Tribulation and the future Kingdom.

As Mr. Spurgeon has said: "The Bible often throws great light upon the commentaries." Should a student find himself in some details led off the paths beaten down in recent years by some who have taken the lead in prophetic exposition, we earnestly suggest that where Scripture itself offers clear interpretation, the student should make choice of God's own commentary though it cause him to differ with popular views.

DANIEL 2

With the captivity of Judah under Nebuchadnezzar began a period called "the times of the Gentiles" (2 Chron. 36: 1-21). The Holy City has ever since been under Gentile domination (Luke 21: 24).

This period of Gentile domination will continue until the coming of Christ to reign, when, as Daniel describes it, there will be a destruction of Gentile world powers by the falling of the "stone cut out without hands" (Dan. 2: 45).

Nebuchadnezzar's dream set forth in this chapter covers this entire period of Gentile domination in the world.

NOTE: The student should mark the difference between "the times of the Gentiles" and "the fullness of the Gentiles" (Rom. 11: 25). The latter has to do with the full number of people taken from among the Gentiles (Acts 15: 14) for the making up of the True Church. The Church will reach its full number several years before "the times of the Gentiles" reach their end.

VERSES 1-30

The student will read this introduction telling of the visions of Nebuchadnezzar and their results, the forgotten dream, failure of the wise men and Daniel's prayer for wisdom. Beginning at verse 31 we have the account of the forgotten dream recovered through Daniel.

VERSES 32-33

Give in their order the materials of which this image was made. *Gold, silver, brass, iron.*

Is there increase or decrease of strength in these materials, taking them in their order? *Increase.*

Is there increase or decrease in their value? *Decrease.*

(Note: The strongest is the least precious. This is directly contrary to modern ideas of evolution, which would completely eliminate the weak, inferior qualities with the progress of time and events.)

Which section of the image would represent the longest part? *Legs.* (Note verse 40. The Roman Empire was to be in existence longer than any previous power.)

Which section represents the power of shortest duration? *Feet.* (Note that this mixture was brought about suddenly and lasts for but a little time.—verses 41-43.)

VERSE 34

Are any human instrumentalities to be used in the final crushing

of the ungodly powers of the world? *Cut out without hands?* (cf. Mt. 21: 44).

Where is the blow to strike the image? *Feet.* (Not on the head. When men want to strike a fatal blow they do not hit one on the toes. It is significant that this image is pictured from the head down, not the feet up, and the blow falls upon the feet.)

VERSE 35

Is there to be a mingling of all these powers in the last days when the fatal blow falls? *Broken together.* (There is evidently to be in the end time a united form of all the world powers.)

What is it that is to fill the earth—the glory of world powers or the outside power that smites them? *Stone that smote.* (Some people conceive of a peaceful extension of a spiritual kingdom until evil is all overcome and all nations become righteous. Daniel sees a development of evil powers followed by a world calamity. After the crushing blow the Stone becomes the great power which possesses all.)

VERSES 37-38

What power was represented by the gold? *Babylon under Nebuchadnezzar.* (Under this system of government, the monarch was supreme. All treasure went to the rulers. There was little strength in the people.)

Under what other figure is this same power represented in Daniel? *Lion with eagle wings.* (7: 4)

VERSE 39

What power was represented by the arms of silver? *Media-Persia.* (Note: This succeeding empire proved to be the Media-Persian. This form of government gave the law a power superior to the king—less value to the king—more strength to the people.)

Under what other figure is this same power portrayed in Daniel? *Bear.* (7: 5)

What power fulfilled the brass part, or thighs of the image? *Grecian.* (Note: The Grecian empire succeeded the Media-Persian. This was a less despotic form of government. The birth of freedom was really among the Greeks. The king was similar in power to a general.)

Under what other figure is this Grecian power presented in Daniel? *Leopard.* (7: 6)

VERSE 40

What power do we recognize in the iron section of the image? *Rome.* (Note: The royal, imperial and republican power of Rome next got world domination. Under this form the people were equal before the law.)

In what other way is this power pictured in Daniel? *Indescribable beast.* (7: 7)

Verses 41-42

It is remarkable that Daniel in his interpretation disposes of the first three parts of the image, with few words. The second and third powers are covered in one verse. The parts representing the fourth dominion, through inferior in dignity, are described at length.

Observe that the era of the fourth dominion is divided into three periods—Legs, v. 33; feet and toes combined, v. 41; toes alone, vs. 42-43.

If we had in Daniel the case of a man trying to forecast events by mere natural observation, we should expect him to be far more specific with reference to events nearest his own time. However, he glides over these and goes into great detail concerning the times most remote from him.

For what do the ten toes stand? *Ten kings.* (v. 44)

How are these ten kings seen elsewhere in Daniel? *Ten horns.* (7: 7-8, cf. Rev. 17: 12)

Verse 43

What kind of a government is pictured in the mixture of iron and clay? *Weak.*

(Clay is of the earth, a foreign ingredient. There could be no real unity between iron and clay, and a weakening form of government is certainly pictured here. What unity there is will be artificial and easily broken. It speaks of scattered authority —a government partly in the hands of rulers and partly in the hands of the people. Under such conditions, it is necessary to have police to watch the police; investigating committees to investigate every committee; detectives to watch officials, and the more complicated the government gets, the weaker it becomes.)

What is indicated as to the power of this last form of dominion, especially in its beginnings? *Great strength.* (v. 40. Great endurance and power to bruise other nations were characteristics of the early Roman Empire.)

How many parts would this *first* form of the iron empire have? *Two.* (v. 33. Note that it was represented by two legs. For several centuries the Roman dominion was divided between the Eastern and Western Empires, with capitals at Constantinople and Rome respectively.)

How does Daniel picture further divisions in this power as time should go on? *Feet, toes.* (v. 41. The Roman Empire eventually parted into a group of small kingdoms. The number has slightly varied from century to century but has always been about ten, and for long periods ten precisely.)

At this writing the Roman territory does not exist in tenfold form. It is comprised now of Europe, Asia Minor, Syria and

North Africa. However, it is plain to be seen that we have in this very territory a unique mixture of iron and clay, and the revival of the Roman Empire under ten divisions is altogether likely in time. Possibly it may not be brought about until the Great Tribulation is under way. Rome held dominion over Jerusalem until 636 A. D. and it is still trodden down of the Gentiles (Luke 21: 24) and Gentile world dominion still continues. The crushing blow is still withheld but there is every indication that the time of its striking is not far distant.

At what stage of the development of the image does the change in the constitution of materials take place? *Final—toes and feet.* (v. 42. Here we have the last stage of things political and governmental and it is notable for lack of cohesion between its elements.)

Will there be some strength even in the final form? *Iron still there.* (vs. 42-43. Some have feared that Bolshevism or Socialism (popular rule) would entirely replace strong government in the last days. Prophecy shows that such attempts cannot succeed. The strength of iron will continue to the end.)

How does Daniel show that these two elements will coexist? *Shall mingle themselves.* (v. 43.)

This is a wonderful foreview of political changes of recent years among the powers into which the Roman Empire has been subdivided.

We have seen the sudden transformation of monarchies into democracies. Here is the introduction of the popular element (clay) scattering authority among the people.

Not one of the Roman nations now has an autocratic government. (Greece became republican April, 1924.) They are either republican or constitutional monarchies.

The accession of the labor government to power in Great Britain recently is remarkable for such a thing would have been deemed impossible a few years ago. Yet there has been plenty of iron manifested in its composition. Labor is helpless without capital, and capital therefore wields a mighty power. Lloyd George is quoted as saying: "Authority is everywhere crumbling. Unless there is a change there will be anarchy." Remember that the strength of the iron will remain until the coming of the Smiting Stone.

Mr. Philip Mauro says: "As we survey the entire field of politics, we see on all hands the predicted association of the two incongruous elements; and we see furthermore that they do not cohere, for they cannot 'cleave one to another.' It is a state of affairs that in Daniel's day no one could have imagined. More-

over, it has arisen at the very era when the once powerful and homogeneous Roman Empire has reached the last stage of its existence."

VERSES 44-45

What do we have clearly represented in the Smiting Stone? *Second coming of Christ.* (2 Thess. 1: 7-10)

Is there any indication here of the peaceful extension of the kingdom? *No.* (It is not a picture of the Stone rolling along through the centuries, getting bigger and bigger until it fills the earth. The Stone comes with a crash (2 Pet. 3: 3-10).

Some labor to interpret this of Christ's first advent. But in the first advent Jesus did not do away with Gentile dominion, nor even attack the Roman Empire. Dr. Gaebelein rightly says: "He did not smite the image but the image smote Him." Furthermore, at that time the Roman Empire was a unit, not even divided into the two legs, to say nothing of the feet and toes.

When Christ comes as the Smiting Stone, it will be "with power and great glory" (Mt. 24: 30-31) and there will be an absolute pulverizing of human forms of government. (Read Ps. 2.)

DANIEL 7

VERSES 1-2

What did John in his vision see angels doing with regard to the four winds? *Holding them back.* (Rev. 7: 1)

Here they are not held back but are striving—lit. "burst forth against the great sea."

What does the "great sea" stand for in Scripture symbolism? *Unorganized mass of humanity.* (Rev. 13: 1; 17: 15; Mt. 13:47; Isa. 17: 12).

VERSE 3

To what are the four Gentile powers described in verses 4-7 here likened? *Beasts.* (v. 3. The lion devours. The bear crushes, the leopard springs, the fourth monster is an indescribable monster. The emblems of practically all nations testify to their devouring nature. The great standing armies and navies and air service testify to the beastly nature which some day will be let loose.

Note that these four beasts "came up from the sea;" that is, they emerged from the restlessness and commotion of the world with its wars.

VERSE 4

The lion, king of beasts, stands here unquestionably for the world empire of Nebuchadnezzar.

How was this empire represented in the image of chap. 2:37-38? *Head of gold.*

What happened to the wings of this lion? *They were plucked.* (v. 4). (Its soaring therefore would cease and it would drop to the earth.)

To whom might Nebucchadnezzar be likened, in the fact that he was "lifted up?" *Satan.* (Isa. 14:13-17).

What experience of Nebuchadnezzar is probably referred to in the words, "a man's heart was given to it?" *His insanity experience.* (4:16, 33-34).

VERSE 5

How is the kingdom here represented by the bear, symbolized in the image of chapter 2: 32, 39? *Breast and arms of silver.*

This is again the world empire of Media-Persia. "It raised itself on one side," is evidently an allusion to the fact that the Persian element dominated the Mede.

The three ribs in its mouth probably refer to the powers conquered by this dominion: Susiana, Lydia and Asia Minor.

VERSE 6

How is this leopard kingdom seen in the image of chap. 2: 32, 39? *Belly and thighs of brass.*

This is again the world empire of Greece under Alexander.

The "four wings" on its back are surely suggestive of the swiftness and fierceness of the conquests of Alexander the Great.

The "four heads" probably refer to the four divisions which the Grecian dominion took: Syria, Egypt, Macedonia and Asia Minor. This dividing was carried out under Alexander's generals.

VERSE 7

How is this same power represented in the image of chap. 2: 40-43? *Legs of iron.*

Note that this Roman power was to be so strong and terrible that Daniel cannot even attempt to describe the beast representing it.

For what do the "ten horns" stand? *Ten kings.* (v. 24; Rev. 13:1).

VERSE 8

Out of the ten kingdoms into which the Roman Empire will finally form, a new power will arise, represented here by the "little horn" ("horn of small beginnings").

What does Daniel say the leader of this power will do in the last days? *Blaspheme God, wear out the saints till judgment comes.* (vs. 24-26).

The Roman Empire will have ten kings corresponding to the ten horns and the ten toes of the image of chapter 2. The little horn" arising from their midst is to so completely subdue three kings that they can be said to be "plucked up by the roots" (v. 8).

How is this same leader seen in chapter 9:26-27? *Prince that shall come.*

How is he seen in chap. 11: 36-45? *The wilful king magnifying himself above every god.*

How is he referred to in chap. 12: 11? *Abomination that maketh desolate* (cf. Mt. 24:15).

What is he called in 2 Thess. 2: 3-8? *Man of sin.*

We believe we have here the same character described in Rev. 13:1-10 as "the beast out of the sea"—in other words, the personal antichrist.

Verse 9

What time must be referred to in the words "till the thrones were cast down and the Ancient of Days did sit?" *The end, when Christ will have put down all powers.* (1 Cor. 15:24-25).

How does John describe this same time? *Beast and false prophet with followers cast into lake of fire.* (Rev. 19:19-21).

How does Micah refer to "the Ancient of Days?" *He whose goings forth have been from everlasting.* (Mic. 5:2).

How does Isaiah bring out the same thought in regard to Christ? *Everlasting Father.* (Isa. 9:6).

How does John speak of the hair of His head? *White as snow.* (Rev. 1:14). This speaks of Christ's wisdom. He is the image of the Everlasting Father.

What is alluded to in His fiery throne and "wheels of burning fire?" *His coming in judgment.* (2 Pet. 3:7-10).

Verse 10

Who are the thousands with Him? *Ten thousands of His saints, innumerable company of angels.* (Jude 14; Heb. 12:22).

Verse 11

How does Rev. 13:5-6 refer to the "great words which the horn spake?" *Blasphemy against God.*

What will happen to the Beast when Jesus comes to reign? *Consumed with the spirit of His mouth.* (2 Thess. 2:8).

The word "destroy" here does not mean "annihilate."

What will be his final end? *Cast into lake of fire.* (Rev. 19:20).

Note the matter of antichrist's overthrow. "Broken without hand" (8:25); "consumed with the spirit of His mouth" (2 Thess. 2:8); "slain with the breath of His lips" (Isa. 11:4).

It seems to the writer that the identity of this "little horn"

with "the man of sin" or "antichrist" is established beyond a doubt by comparing the doings of the two.

VERSE 13-14

These verses describe the investiture of the Son of man with kingly authority.

How does chap. 2:34-35 show the manner in which Christ will come into His kingdom and glory? *Result of crushing blow which destroys Gentile world powers.*

The same scene described in these verses is pictured in Rev. 5:6-10.

What prophecy will be fulfilled in this action of the Ancient of Days? *He shall reign on the throne of David.* (Lk. 1:32-33).

VERSES 15-17

Nebuchadnezzar's vision of chapter 2 covers the same historic order as Daniel's beast vision. Nebuchadnezzar sees the outward, imposing, splendid power of these kingdoms from a human standpoint, while Daniel here sees their true nature—rapacious beasts, brute force.

VERSE 18

Some commentators say that the saints here referred to are Old Testament saints only. Others say they are saints of the Great Tribulation period. We will let the Scriptures speak.

What does Paul indicate as to the place of saints in the coming age? *Joint heirs with Christ.* (Rom. 8:17).

What is definitely promised saints of this present age? *If they suffer, they shall reign with Him.* (2 Tim, 2:10-12).

What two functions will the saints have? *Kings and priests.* (Rev. 1:6; 5:10).

What will be granted to all overcomers? *To sit with Him in His throne.* (Rev. 3:21).

Who else besides the saints of this age will have part in this reign? *Tribulation saints.* (Rev. 20:4).

VERSE 21

What does Rev. 13:7 declare will be the power of antichrist in this coming period of Tribulation? *To overcome saints.*

To whom else will his power extend at that time? *Two witnesses.* (Rev. 11:3-9).

VERSE 22

Who will be subjects of saints when Jesus comes? *Israel.* (Mt. 19:28; Lk. 22:28-30); *world* (1 Cor. 6:2); *angels* (1 Cor. 6:3).

VERSE 25

Comparison with Rev. 13:1-10 shows the "little horn" to be the same as the "Beast out of the sea."

"Time, times and a dividing of times" is three and one-half

years. This corresponds to the "forty and two months" of Rev. 13. This great political leader should not be confused with the "Beast out of the earth" of the latter part of Rev. 13, who is clearly defined in Revelation, not as antichrist, but as his partner, "the false prophet."

VERSE 26

This marks the end of Gentile world power.

VERSE 27

What office does the Psalmist say will be assigned the saints in the coming day? *Execute judgments written. This honor have all His saints.* (Ps. 149:4-9).

VERSE 28

"Troubled"—lit. "baffled."

DANIEL 9

The student should carefully read Daniel's prayer and confession contained in the first 19 verses of this chapter. Verses 20-23 indicate that a great prophecy was forthcoming. It is indeed one of the most important in the Bible, for it reaches to the very end of the times of the Gentiles.

VERSE 24

Note the things which were to be fully accomplished within this "seventy week" period. *Finish transgression, make end of sins, reconciliation for iniquity, everlasting righteousness, seal up vision and prophecy, anoint most holy.*

The student will bear in mind that the vision occurs in a book dealing primarily with Daniel's own people. The expression: "make an end of sins" probably has a special application to Israel.

When will the transgressions of Israel have come to their full and when will their sins be brought to an end? *When the Deliverer comes out of Zion—second coming.* (Rom. 11: 26-27).

The death of Christ upon the cross of course furnishes the basis for this.

In what dispensation will "everlasting righteousness" be brought in? *Dispensation of the fullness of times.* (Eph. 1:10).

What is prophesied concerning Judah and Jerusalem in the coming kingdom age? *Shall dwell safely, be called "The Lord our righteousness.* (Jer. 33:14-16).

What is it that is to be "anointed?" *Most holy.* (v. 24). This refers to "the Holy of Holies" or inner shrine of the new temple to be in Jerusalem. Some have tried to make it refer to

Christ. There is much in prophecy about the temple which is to be at Jerusalem.

Note that the word "reconciliation" should be translated "atonement." The idea of reconciliation is not found in the Old Testament but is a New Testament doctrine. (Rom. 5:10).

There can be no doubt as to this prophecy being fulfilled in our Lord's first advent. In verse 25 He is distinctly named as "the Anointed One." (Messiah).

VERSE 25

How many weeks were to run their course up to the time of Messiah's advent? *69.* (v. 25). (Lit. "69 sevens").

The same phrase is found in Lev. 25:8, where we are told that seven sabbaths of years were to elapse between each jubilee. It was not seven literal weeks, but weeks of years.

Note in Gen. 29:27-28 the expression "fulfill her week" and we are then informed that Jacob remained seven years—a week of years.

Seventy "sevens" (v. 24) would be how many years? *490.*

Sixty-nine "sevens" (v. 25) would be how many years? *483.*

At what point was the reckoning of 483 years up to the time of Messiah, to begin? *Commandment to restore and rebuild Jerusalem.* (v. 25).

As to this starting point there has been some confusion. We find in Ezra and Nehemiah, the books containing the history of the period following the captivity, four decrees recorded. Different expositors have taken different decrees from which to reckon.

Decree No. 1 is found in Ezra 1:1-4. Is there anything said here as to the rebuilding of the city itself, or to what does it refer? *House of God at Jerusalem.* (This cannot then be the proper starting point.)

Decree No. 2 is found in Ezra 6:1-12. Does this refer to the city itself, or merely to the temple? *Temple.* (Under this edict the temple was completed and worship was begun—vs. 13-22. This is not the proper starting point.)

Decree No. 3, a half century later, is recorded in Ezra 7:11-16. What power did this decree confer? *Gives Ezra power to handle funds and call on governors for additional help.* (see also vs. 25-26).

(This does not prove the right starting point, although it has been widely accepted as the measuring point. There is, however, no mention in it of restoring Jerusalem.)

Decree No. 4 is found in Neh. 2:5-8. To what does this decree extend? *Nehemiah authorized to rebuild city of his fathers' sepulchres.* (This is, we believe, the only decree that measures

up to the prophecy of Dan. 9:25. This then will be our starting point.)

There is another problem to be injected here, however. Are these 483 years like those of our present calendar?

The Hebrew month had 30 days—the year 360 days.

To get these to our calendar years, multiply 483 by 360 to get the number of days, and divide by 365¼, the number of days in our calendar year. The result will be 476 of our years.

In what year of the reign of Artaxerxes was it when the decree to rebuild Jerusalem was given? *20th.* (Neh. 2:1).

It is known that his reign began in 465 B. C. He was at this time in his twentieth year, or nineteen years had been completed.

Subtract 19 from 465 *446 B. C.*

Now substract from 476 years, *leaves 30.*

This brings us to the birth of Christ and 30 years over. 30 A. D. is therefore specified as the year of the Savior's "cutting off"—crucifixion.

(Note: Some fix the date of the edict as 445 B. C. and show that it was 483 years to the very month when Jesus presented Himself in Jerusalem—Palm Sunday—to be nailed to the cross. 483 prophetic years reckoned from March 14, 445 B. C. The system mentioned above is more generally adopted.)

But—was 30 A. D. really the year of Jesus' crucifixion?

How old was our Lord when He entered upon His ministry according to Lk. 3:23? *30.*

Now, it should be noted that when the division of time B. C. and A. D. was made in the 6th century, an error of four years was made, so that our year 1 A. D. is really 5 A. D., 10 A. D. would be 14; 30 A. D. would be 34.

Our Lord's ministry extended over a period of about 3½ years, thus the year 30 A. D. of our chronology, the one accepted during the church age, was really the year of His death. The calendar was in error, but Scripture anticipated it, and the sacrifice was offered at the appointed time.

Verse 26

Note that the focus point of the ages was the "cutting off" of the Messiah—His sacrificial death, not His birth.

If He was not cut off for Himself, for whom was He cut off? *Sinners.* (1 Pet. 2:24).

Observe that prophecy does not even hint that the Messiah would have any program for an earthly kingdom in His first advent. His first advent was for the purpose of dying, not living and reigning. If, as some allege, He undertook during His earthly ministry to set up a kingdom upon earth, which plan failed and had to be set aside for another, He must have under-

taken something which prophecy clearly indicated could not be done. Remember that in His first advent He came as "the Lamb of God" and that in His second advent He comes as "the Lion of the tribe of Judah," and all will be clear.

What was to happen to the city and the sanctuary soon after Messiah's cutting off? *Should be destroyed.* (v. 26).

What did the chief priests and Pharisees fear would happen if they did not get rid of Jesus? *Romans would destroy them.* (Jn. 11:48).

What did Jesus Himself prophesy would be the result of the Jewish rejection of Him as the Savior? *Should be captured and dispersed among the nations during church age.* (Lk. 21:24).

This was fulfilled by the Romans under Titus in A. D. 70. Note, however, that Titus is not "the prince that shall come." This destruction was carried out by "the people" of the coming prince—the antichrist of the end time, who will come out of the revived Roman Empire.

Verse 27

We have gone over 69 of the 70 prophetic weeks. This is clearly indicated by Scripture to be still future. The course of the 70 weeks was interrupted by the cutting off of Messiah. An indefinite period as a parenthesis is indicated by the words (lit.) "unto the end wars and desolations are determined." (Cf. Mt. 24:6-14 describing the Gentile period during which the Jews will be in dispersion among the nations.)

The church age has come in as the parenthesis. The 70th week, we believe, comes at its close.

How does Paul speak of this parenthetic period? *Mystery not revealed in former ages but now revealed to apostles and prophets.* (Eph. 3:4-9).

Who is it who will in the future make a covenant with the Jews for "one week" and in the midst of the week will exert his devilish power against God? *Antichrist.* (Rev. 13:1-10).

Where does Jesus definitely locate this period of Tribulation and the reign of antichrist? *Just prior to His coming in power to reign.* (Mt. 24:15, 29-31).

This prince, we are told, will be the "little horn out of the fourth beast" (7:8)—the Roman Empire.

Let us notice the emphasis other Scripture puts upon the "midst of the week," or Tribulation Period.

How does Dan. 7:25 refer to the length of the period when antichrist will be exerting his full powers? *Time, times and dividing of times. (3½).*

How does Rev. 13:5 designate it? *42 months.*

Compare Rev. 11:3. *1260 days.*

How is this period designated in Jer. 30:7? *Time of Jacob's trouble.*

What does Dan. 12:1 say of the intensity of suffering during that time? *Time of trouble such as never was since there was a nation.*

What is our Lord's characterization of it? *Tribulation such as was not since the beginning of the world.* (Mt. 24:21).

In fellowship with the second beast of Rev. 13, the false prophet, the coming antichrist will cause the sacrifices and oblations of the Jews to cease, and the apostate nation will accept Him as their Messiah.

How long will these awful abominations and desolations continue? *Until consummation.* (v. 27).

What event will mark this consummation, according to our Lord's own words? *Second coming in glory.* (Mt. 24:29-31).

Note that this proves the Great Tribulation and the second coming of Christ still future.

DANIEL 11
ANTICHRIST

After chapter 9, the prophecy returns to events of the near future, which were fulfilled in Alexander the Great and in Antiochus Epiphanes.

When we come to Dan. 10:14, we find that a part of the prophecy has reference to the last days. A very distinct break comes at chapter 11, verse 36, and beyond a doubt the latter days are described from this point forward. The language used in this section could not be applied to any past history.

Most prophetic students agree that in verse 36 we have the "little horn" of Dan. 7: 8, 24-26, for his prosperity lasts "until the indignation" (the Great Tribulation—see 12: 1). This section is therefore parallel with Rev. 19: 19-21.

Let it be kept in mind that between verses 35 and 36, we have an unreckoned period of time.

VERSE 36

How is this willful king who magnifies himself above every god, designated in the prophecy of Rev. 13: 1-10? *Beast out of the sea.*

What title is given him in 2 Thess. 2:3-9? *Man of sin.*

What title in 1 Jn 2: 18-22; 4: 3; 2 Jn 7? *Antichrist.*

How did Jesus designate him in Jn 5: 43? *One who should come in his own name.*

Note that there is no limit to this man's opposition to God.

VERSE 37

"He shall not regard the God of his fathers." Some take this as indicating that antichrist will be an apostate Jew, but 1 Jn. 2:18, 22 would seem to show that he will be an apostate Christian rather than an apostate Jew. Whom does John declare he will deny? *Father and Son* (1 Jn. 2:22).

He will not regard the "desire of women". It was the desire of pious Jewish women that they might be chosen to bring forth the Messiah. The antichrist disregards the necessity of a virgin birth, and determines to win his way by his sheer brazenness, supported by Satanic miracles.

Remember that antichrist is to be the final representative of *Gentile authority* in the world. At the same time he will palm himself off as the long-expected Messiah of the Jews. He is linked, however, to the Gentile image of Daniel—the Grecian division. It does not seem likely that he will be a Jew. He will be a demon-man, the son of perdition.

The writer believes it useless to endeavor to figure out the exact source of antichrist. We believe the Scriptures are purposely obscure as to his origin. There is much mystery about him. The very uncertainty as to his pedigree makes it necessary for him to prove his claims by magnificent ability and miraculous powers. It is safer not to attempt to affirm too much where the Scriptures are not perfectly clear.

Some say he will be a reincarnation of Judas. What is Judas called in Jn 17: 12? *Son of perdition.*

Remember, however, that sentence has already been passed on Judas. Were he to be antichrist, his sentence would have to be suspended, and he would have to be raised from the dead.

There are many types of antichrist. Nebuchadnezzar made an image of himself and demanded worship. Alexander the Great sought to be acclaimed as the son of God. Antiochus Epiphanes, "the Illustrious," polluted the holy place and set up an alter to himself. Nero, "the beast," was quite generally believed to be the antichrist. Domitian, who reigned in John's time, filled the empire with images of himself. But none of these has come to the end predicted of antichrist. He will be paralyzed by the glory of Christ's personal coming in the clouds of heaven.

Some endeavor to maintain that the Pope of Rome will fill the bill. But no pope has been a rejector of the Father and the Son, nor is likely to be. Let us not try to speculate in matters of this nature.

Verse 38

Who is the "god of forces" whom antichrist will honor? *Satan* (Rev. 13: 4).

Antichrist will be the masterpiece from the devil's workshop. He will have all the wealth, influence and power necessary for getting complete control over the nations. He will be a Gentile world monarch, the last one the world will have. How will his rule be brought to an end? *Crushing stone smites image—Christ's kingdom established.* (Dan. 2: 44-45).

Verse 39

Whom does antichrist imitate in this business of dividing land for gain and rewarding those who acknowledge him? *Lord God who will come* (Isa. 40: 10).

What prophecy might antichrist use to deceive the Jews in this matter? *They shall inherit the land.* (Isa. 60: 21).

Verse 40

What two kings will threaten antichrist in the last days? *Kings of south and north.*

Who are these kings? We do not know, nor do we feel anyone capable of turning prophet in this matter. Beyond what is written in vs. 41-44 we have no enlightenment.

Verse 45

What is the glorious mountain here referred to? *Mt. Zion, Jerusalem* (Ps. 48: 2). The two seas are probably the Mediterranean and the Dead Seas.

It is certain that the world is fast getting into shape for such a dictatorship as is here prophesied. Leagues and world courts with the presiding officers, the general talk of unity of interests, common brotherhood and need of centralization of power, are preparing the way for one who can prove himself capable of uniting the nations.

What light does 2 Thess. 2: 3 shed upon the time of antichrist's manifestation, or the conditions immediately preceding his coming? *Time of general apostasy* (2 Thess. 2: 3).

Will the world be in a converted state when the King of kings returns? *No—antichrist in full power* (Dan. 7:9-11).

What kind of a time will it be for those who dare to stand for the faith? *Persecution and death* (Dan. 7: 21-22).

When the "Ancient of Days" comes to execute judgment upon antichrist and his followers, who will be with Him? *Apostles and saints* (Mt. 19: 28; Jude 14).

Be sure to observe that Rev. 4: 4 and 5: 8-9 show the true church (identified by her redemption marks) in glory with Christ during the Great Tribulation, or reign of antichrist on earth.

Christ will come for them prior to this period, and they will then return with Him at the close of the period.

Christ and Antichrist Contrasted

From whence is the true Christ? *Heaven* (Jn 3: 31).

From whence will antichrist come? *Pit* (Rev. 11: 7)

By what process was the true Christ exalted? *Humbled Himself, was exalted by God* (Phil. 2: 8-9).

How will antichrist get his exaltation? *From himself.* (2 Thess. 2: 4).

How was the true Christ regarded by men? *Despised, lightly esteemed* (Isa. 53: 3).

How will antichrist be received by unregenerate men? *World wonders after him* (Rev. 13: 3-4).

How did the true Christ represent God upon the earth? *Glorified Him* (Jn 17: 4).

How will antichrist present Him? *In blasphemy* (Rev. 13: 6).

How did the true Christ demonstrate His divine claims? *By miracles, signs, wonders* (Acts 2: 22).

How will antichrist endeavor to confirm his claims? *By powers, signs, lying wonders* (2 Thess. 2: 9-10).

What did the true Christ do for the sheep? *Gave His life for them* (Jn 10: 14-15).

What will the false shepherd do for them? *Destroy and tear them* (Zech. 11: 16-17).

Who is the spotless Bride of the True Christ? *The church* (2 Cor. 11: 2).

Who will be the bride of antichrist? *Great harlot—false systems of the world* (Rev. 17: 1-6).

DANIEL 12
THE GREAT TRIBULATION

The chapter opens with the words: "At that time." What time? Refer to the chapter we have just studied and note that it is the time when antichrist domineers over the Jews and commits his terrible deeds in the earth—the end time.

What does our Lord say of this period which marks the close of the present age? *Tribulation such as was not since the beginning of the world* (Mt. 24: 21; cf. v. 15).

To what time then do the words: "at that time" point? *Last end time of indignation* (Dan. 8: 17-19).

What does 11: 35,40 also show as to this? *Time of the end.*

What do vs. 4, 6, 9 of chap. 12 also prove as to the time Daniel is here speaking of? *Time of the end.*

These passages show that the time of Tribulation Daniel now describes comes as the winding up of things in the world prior to Christ's glorious reign. It will begin with the antichrist's covenant with the Jews (9: 27) and will end with his destruction when Christ comes in power to reign.

While the seventieth week of Daniel (see chap. 9) will be a period of seven years, only the last half of it is designated as the time of unparalleled tribulation.

How does Dan. 7: 25 refer to the length of this time? *Time, times and dividing of times* (cf. 12:7).

How does John state its length? *42 months* (Rev. 13:5).

What name does Jeremiah give to this coming world tribulation? *Time of Jacob's trouble* (Jer. 30:7).

What does Daniel say as to its intensity? *Trouble such as never was since there was a nation* (12: 1).

Some claim that this was all fulfilled in the destruction of Jerusalem under Titus in A. D. 70. Our chapter, however, clearly disproves this position. Daniel shows that this time of Jacob's trouble will result in their restoration. The Jews were certainly not delivered and restored when the Romans took Jerusalem. They were scattered throughout the nations.

Order of Events in Connection with the Great Tribulation

Isa. 17: 10-11 describes the Jews reorganizing as a nation in the end time, but in unbelief. Partial success of their endeavor is indicated but it is to be made "a heap in the day of grief."

Because they will still persist in their "own ways" (Isa. 66:3), what does Isaiah say God will do to them? *Choose their delusions—bring their fears upon them* (Isa. 66: 4).

Rev. 11: 1-2 indicates that the Jews will at that time have reconstructed a temple in Jerusalem, but it is doomed to destruction under antichrist.

When the Jews have gotten their reconstruction plans well under way, with whom will they make a covenant? *Antichrist* (Dan. 9: 27; cf. Jn. 5: 43).

Note that in the midst of this period of seven years the Jews find themselves betrayed in this covenant.

Who will, at that time, be the heavenly defender of true Israelites who have been involved in the work of reclaiming Palestine? *Michael* (12:1).

What will antichrist do at this point? *Demand that people set up images of him and worship him* (Rev. 13: 14).

When this happens, what does Jesus advise the Jews to do? *Flee to the mountains* (Mt. 24: 15-16).

What does Paul prophesy as to this time? *Antichrist will exalt himself above all that is worshipped* (2 Thess. 2: 3-4).

What will be the result of Michael's contest against the devil and demon powers at this point? *Devil and his angels cast out of heavenlies into the earth* (Rev. 12: 7-9).

Why will Satan and his representative, antichrist, do their worst at this time? *They know they have but a short time left* (Rev. 12: 12).

What will happen to those who persistently refuse to worship the Beast and his images? *They will be killed* (Rev. 13: 15).

What will become of these martyrs? *They will be preserved by God, and will reign with Christ* (Rev. 20: 4).

What measure will the Beast take to make sure all are loyal to him? *Cause them to receive a mark in the right hand or forehead* (Rev. 13: 16-17).

What proportion of the Jews will be able to live through this period? *One-third* (Zech. 13: 8-9).

Why will they as a nation be called upon to suffer all this? *Because they have become dross* (Ezek. 22: 19-20).

What will be the climax of this awful period? *Gathering of armies—battle of great day of God—Armaggedon* (Rev. 16: 14-16).

Who will settle these controversies? *The Lord will come to punish the wicked* (Isa. 26: 21).

At what exact point of the earth will our Lord alight in that day? *Mount of Olives—east of Jerusalem* (Zech. 14: 3-4)

What will happen to all who have come up against Jerusalem? *Will be destroyed* (Zech. 12: 9).

What will happen to those who at the end of the Great Tribulation are ready to acknowledge Christ? *Will be saved by Christ's coming as Sun of Righteousness* (Mal. 4: 2-3).

VERSE 4

How are Daniel's words here regarding the sealing of the book in contrast with what was said to John in Revelation? *John was told not to seal them up* (Rev. 22: 10).

To Daniel, much was not understood. Revelation, however, means "an unveiling". Through Revelation we will therefore get much light on Daniel's prophecies. It is not a sealed book to those who study with the illumination of the Holy Spirit.

VERSE 6

"How long?"—see verse 7 *Time, times and a half*

VERSES 11-12

Those who follow the idea of taking all references to "days"

as referring to years, make a sorry mess out of trying to make these 1290 and 1335 days a period of years dating from a past desecration of the temple. There is no indication whatever that these are to be taken as other than literal days—the period from the antichrist's demand of worship to the full beginning of Israel's future blessing.

We have seen that the Tribulation lasts 1260 days, or 42 months, or 3½ years, after which Christ is to come in power (Mt. 24: 29-31). Daniel here throws in an extra month for the judging of Israel and shows them enjoying the promised blessings of Messianic rule at the end of 1335 days.

INTRODUCTORY TO THE BOOK OF REVELATION

The pastor of a large church, when asked to teach this book, replied: "I know nothing about it; you know nothing about it; no one knows anything about it." This has been the attitude of many, in spite of the fact that the third verse of the first chapter shows that the Father is not well pleased with those who thus treat it with contempt.

Let the student learn the full text of verse 3. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

Evidently our Lord foresaw the many excuses in regard to this Book being beyond comprehending. He does not ask us to understand it, but simply to prayerfully read it, and gives His word that even this is bound to result in great blessing.

It is true that there has been much confusion as to its interpretation. Possibly the failure of the early fathers to interpret its symbols may be explained by Daniel's statement concerning his predictions touching the same period (Dan. 12:8-9). *Go thy way, Daniel, for the words are closed up and sealed until the time of the end.*

The effort of more recent students to fit the various visions to events of past history creates even greater confusion, for scarcely any two agree, and the wildest conjectures are indulged in.

The key to the interpretation of this Book may be sensed in the fact that there are in Revelation more Old Testament quotations than in the Gospels and Acts combined, or in the Epistles combined (245 quotations). This brings us back to our assertion in the beginning of these studies—that the best commentary on the symbols of the Bible is the Bible itself. Dr. E. M. Milligan in a recent book says: "The only safe and infallible rule for the interpretation of Scripture is the Scripture itself. The use of this rule makes it possible to declare: 'We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.' This rule requires that whenever there is a question concerning the meaning of any Scripture, that the true sense must be searched out and ascertained from other Scriptures that speak more clearly."

In treating this book, we therefore look principally to the Old Testament for light upon the visions and symbols which have been so variously interpreted. The student who follows us in this may be compelled to lay aside many preconceived notions, but we are confident he will find more solid satisfaction in the Book of Revelation than he has ever known before.

The Book of Daniel is of special help in the understanding of Revelation. We find in Daniel in condensed form much that in Revelation is more fully opened up.

"Daniel is Revelation condensed. Revelation is Daniel explained."

Remember that in John's day, the first three empires of Daniel's image had passed away (Babylon, Media-Persia and Greece) and he was witnessing the beginning of the fourth (Roman). We saw in our study of Dan. 2 that three stages of this fourth empire were shown. (1. Strong, conquering. 2. Divided power—2 legs. 3. Further division and weakening—feet, ankles, toes—introduction of clay.) In John's time, the dividing of the Empire into two parts had not come.

What three things was John commanded to write (Rev. 1:19)? *Things thou hast seen—things which are—things which shall be hereafter.*

The things that were past are covered in chapter 1:1-20.

The things present in John's day are covered in chapters 2 and 3.

The "things that shall be" appear in Chapter 4, forward.

Chapters 4 to 19 cover the same period as Daniel's "seventieth week" (Dan. 9),

Those who follow the outline of the book given to John himself will not fall into the errors of those who attempt to find in the remote past the fulfillment of these things. The great bulk of the prophecy is yet to be fulfilled.

TWELVE SECTIONS OF THE BOOK

1:1-8, General Introduction.
1:9-20, Christ in the midst of His professing church.
2-3, Church as God's witness on earth.
4-5, Saints enthroned in heaven.
6-8:1, Seven seals opened.
8:2-11:18, Seven trumphets blown.
11:19-14, Results of foregoing judgments.
15-16, Seven vials poured out.
17-18, Babylon, ecclesiastical and political.
19-21:8, Fall of Babylon.
21:9-22:5, The Bride in millennial splendor.
22:6-21, Warnings, encouragements.

REVELATION 1

VERSE 1

What is the subject of this book? *The revelation of Jesus Christ.*

The Greek word for "revelation" is "apocalypse," which means not a revelation of truth to Jesus Christ, but the actual revealing of Christ Himself. Note that in 1 Cor. 1:7 ("waiting for the coming of our Lord Jesus Christ") the word for "coming" is this same word apocalypse." Also in 2 Thess. 1:7 ("the Lord Jesus shall be *revealed* from heaven") we have the same word. In 1 Pet. 1:7 ("at the *appearing* of Jesus Christ") the same word. These passages show that the word "apocalypse" has reference to the second coming of Christ. This is the great theme of this book. The expression "which God gave (or covenanted) unto him," will be explained by Phil. 2:8-11.

VERSE 2

John was peculiarly the servant who attested the Word of God. What was the great purpose of John's Gospel? *Written that men might believe Jesus was the Christ, the Son of God* (Jn 20:31).

VERSE 3

What three conditions are here attached to the promise of great blessing through this book? *Read—hear—keep (guard).*

What shall we say of those who try to keep people from studying this book? It is a great chart given the church that we may know where we are in God's program and to what port we are bearing.

VERSE 4

How is God the Father designated here? *Him which is, was and is to come.*

How is the Holy Spirit referred to? *The seven spirits before the throne.*

Seven is the perfect number and stands for the fulness and perfection of the Spirit's offices and powers as the agent of the Throne of God.

VERSE 5

What three titles are here given Christ, the third party of the Trinity? *Faithful witness, first begotten of the dead, prince of kings of earth.*

The fulness of the Godhead is thus set before us at the beginning of this book. Consider the strength and majesty of the Godhead, the refuge for the souls of all who believe.

Verses 5 and 6 have been called "the heavenly anthem of the Redeemed." Note that the word "loved" should not be in the past tense, but the present. His love is in full force now, as well

as when revealed upon the Cross. The word "washed," however, is in the past tense. The putting away of our sins is an accomplished fact. Some people are apt to think of this aspect of salvation as a future attainment (see Rom. 8:1; Jn 5:24).

VERSE 6

What two titles are here given the redeemed? *Kings and priests.*

What further office will saints have in connection with our Lord's coming? *Judges* (1 Cor. 6:2).

The world scoffs at Christians, little realizing that they are appointed for an immortal service. There is royal blood in the veins of the humblest child of God, and he belongs to a sublime priesthood as well.

VERSE 7

What will be the chariot in which Jesus will come? *Clouds.*

How had John and other disciples seen Jesus carried away from the earth at His ascension? *In a cloud* (Acts 1:9).

What will bear the saints up with Jesus when He comes for them? *Clouds* (1 Thess. 4:17).

What statement of this verse refutes those who teach that Jesus is not to appear visibly, but is spiritually in our midst, establishing His kingdom? *Every eye shall see him.*

Not all will see Him at the same time, but eventually all will. Believers will see Him when He comes for the church; some will see Him when He returns to reign; the unsaved dead will see Him at the White Throne judgment, following the thousand-year reign.

What special class of people will look upon Him with intense interest? *Those who pierced Him* (Zech. 12:10).

His coming will have a special meaning for the Jews who were responsible for His death.

What will the other nations of the earth do when they see Him? *Seek to hide from Him* (Rev. 6:15-16).

VERSE 8

What does Alpha and Omega signify? *Beginning and ending.*

Alpha and Omega are the letters which begin and end the Greek alphabet. In our language, Jesus says: "I am A to Z." He claims to be what language is meant to be—the expression of all truth. He is the "Word," or the embodiment of divine truth.

VERSE 9

John was in the isle of Patmos, banished by the Roman government because of his testimony. Patmos is a lonely island; a mass of dark, barren rocks, near the coast of Western Asia Minor. There are no trees or rivers, and no land for cultivation. The place of banishment, however, may become the place of

blessing. In this solitude, John was thrilled with this marvelous vision which has stirred the churches through the centuries.

VERSES 10-11

John was "in the Spirit"—a condition wholly loosed from earth; lifted out of himself and possessed wholly by the Holy Spirit.

When did this occur? *On the Lord's day.*

Some interpreters take this to mean that John's spirit was carried forward to "the day of the Lord" at the end of the present dispensation. Note, however, that the word "Spirit" is spelled with a capital "S." It is not a matter of John's own spirit being carried forward. The simple statement is that he was "in the Holy Spirit on the Lord's day." Furthermore, had the reference been to "the day of the Lord" it seems strange that the original did not make use of the usual term. The "day of the Lord" is nowhere else referred to as "the Lord's day." While it is true that the Christian's rest day is not elsewhere referred to in the New Testament as "the Lord's day," yet it is a known fact that the first day of the week was universally called "the Lord's day" in the early church at the very time of John's writing. The church would readily understand it to mean that John had these visions on that day.

When was the "voice of the trumpet" heard in olden times? *On Mt. Sinai* (Ex. 19:16).

In connection with what event will the trumpet of God be heard in the future? *Second coming* (1 Thess. 4:16).

The trumpet here fixes John's attention, showing the importance of that which God is about to reveal, and suggesting that the revelation has to do with our Lord's coming.

VERSE 12

For what do the seven candlesticks stand? *Seven churches* (v. 20).

To what is the truth of God always compared? *Lamp, light* (Ps. 119:105).

The churches are the lamp-stands (for such the word "candlesticks" should be) which hold the light of divine truth.

To what are individual believers compared? *Lights—holding forth word of life* (Phil. 2:15-16).

These were "golden lampstands." Gold is the sacred metal. True Christians are the pure gold of the world to God.

The number "seven" again denotes completeness and so designates the whole body of believers in all times and places.

VERSE 13

The title "Son of man" stresses the human element of Christ's nature. Scripture shows that it was as the "Son of man" that

His redemptive work was carried out.

What title was given Christ as the forgiver of sins? *Son of man* (Mt. 9:6).

Under what title did He save the lost? *Son of man* (Lk. 19:10).

Under what title did He rise from the dead? *Son of man* (Mt. 17:9).

Under what title will He come again? *Son of man* (Mt. 24:27).

We see therefore the error of teaching that He assumed human nature only for the purpose of dying upon the cross. His incarnation is an abiding miracle. He is still the Son of man at the right hand of God, and so will He be in His second advent.

Where is the Son of man seen in John's vision? *In the midst of the candlesticks* (v. 13).

What words of our Lord Himself are suggested in this? *Lo, I am with you even unto the end of the age* (Mt. 28:20).

The long garment in ancient times was the token of dignity and honor.

How does Isaiah describe the garment of the Lord in His temple? *His train filled the temple* (Isa. 6:1).

Long robes of white enter into the descriptions of the saints in glory. Christ also is not in nakedness as when He died upon the cross, but is in attire appropriate to the dignity of His administrations in His second advent.

VERSE 14

What is suggested by His white hair? *Hoary head—a crown of glory* (Prov. 16:31).

What title does Daniel give Christ when he refers to His white hair? *Ancient of days* (Dan. 7:9).

This is evidently symbolic of mature wisdom and suggests Christ's deity.

What does Paul say of Christ? *He is the wisdom of God* (1 Cor. 1:24).

What is suggested by His eyes of fire? *Nothing can be hid from their search* (Heb. 4:13).

What did the Psalmist say as to His eyes? *They try the children of men* (Ps. 11:4).

To the good, the look of His eyes will be one of assuring warmth; to the lost, one of consuming terror.

VERSE 15

What is suggested in His feet being of fine brass? *The place of His feet will be glorious* (Isa. 60:13).

"Fine brass" is lit. "glowing brass." The glory of molten

brass is almost insufferable to the human eyes. It is the image of purity which it is impossible for the sinful to look upon.

On these glorious feet, He walks among the churches, and with them He will tread down Satan, the antichrist and the rebellious nations.

What is suggested by the comparison of His voice to the sound of many waters? *Roar heard to the ends of the earth* (Jer. 25:30).

What does the Psalmist say of the Lord's voice? *Powerful—full of majesty* (Ps. 29:4).

VERSE 16

Who does John elsewhere say is held in the hand of Christ? *True believers* (Jn 10:28).

Who are the seven stars? *Angels of the churches* (v. 20).

Angels are servants of Christ. Here the messengers are distinct from the lampstands among which Christ walks. It is probable therefore that He distinguishes the ministers of the seven churches in this way.

What is said in Daniel of those who turn many to righteousness? *They shall shine as stars* (Dan. 12:3).

Ministers of the churches are in a special sense upheld by the hand of Christ.

What is the sword that goes out of His mouth? *Word of God* (Heb. 4:12).

What did Christ Himself say would be the instrument with which men should be judged? *The word that He has spoken* (Jn 12:47-48).

What is the instrument with which the wicked will be slain? *His word* (19:21).

His countenance was as the sun. The churches are lampstands. The ministers are stars but Christ is to the moral world what the sun is to the natural world.

When was Christ's face seen to shine as the sun? *In the transfiguration* (Mt. 17:2).

VERSE 17

John fell as dead. Someone has said that had he not been sustained by the Holy Spirit the sight would have killed him.

The right hand of Christ laid upon him quieted his fears. Terrible things were about to be revealed to him but by remembering the touch of that hand he should be comforted.

VERSES 18-19

What three classes of facts are about to be set forth? *Things that are—have been—and shall be.*

VERSE 20

There were more than seven churches in John's day. Why

were not others considered? Many believe that the seven were selected which had in them the conditions which embraced the experience of all, or comprehended in them everything to be found in the entire church to the end.

It is a striking fact that the conditions found in them represent seven phases or periods in the history of the church as a whole.

The word "mystery" as applied to these churches suggests that we are to find in them something beyond the mere local churches.

REVELATION 2-3

That we have in the messages to the seven churches, something of far more than mere local application, is shown by the seven times repeated entreaty to "hear what the Spirit saith to the churches."

In spite of these exhortations, probably there is no portion of the New Testament so little studied. Many take it as mere local advice. Those, however, who have gone deeply into the subject are convinced that these seven church pictures represent the entire church from its beginning to the Lord's coming.

Dr. Bengel used to commend these two chapters especially for young ministers, who would thus learn of conditions in the churches and Christ's opinion of those conditions.

With how many of the seven does Christ find serious fault? *Five.*

How many are there in which He finds nothing to commend? *One.*

How many pass inspection, even though they are said to be in contact with dangerous elements? *Two.*

1. Ephesus (2:1-7)

To whom is the message especially addressed? *Angel of the church* (v. 1).

The word "angel," meaning "messenger," evidently has reference to the minister over the flock.

How many, however, are commanded to hear the message? *All who have ears to hear* (v. 7).

Some call this "the Second Epistle to the Ephesians." In the book of Ephesians they are "in heavenly places in Christ." Here some of them are represented as "fallen" (v. 5). It is indicated that the candlestick was about to be removed. This proved true. For centuries there was no Christian church there.

For what are they commended? *Hated deeds of the Nicolaitanes* (v. 6).

This was a sect which exerted an evil influence in the early church, seeking to exercise tyrannical lordship and force their beliefs upon the church. Post-apostolic writings say the sect was founded by Nicolaus, one of the seven chosen to serve tables (Acts 6:5).

2. Smyrna (2:8-11)

The name "Smyrna" means "myrrh," a bitter ingredient used in embalming ointment. It is a fitting title for a church persecuted as was Smyrna.

Who is the moving spirit behind some religious gatherings? *Satan* (v. 9).

3. Pergamos (2:12-17)

Pergamos was the center of Pagan abominations, some of which evidently crept into the church.

Around what name does Christ center certain doctrines which had sprung up in this church? *Balaam* (v. 14).

Heresy always revolves about some human name. Balaam, under a show of religion, had seduced Israel to fornication and idolatry (Num. 24:14; 25:1-3; 31:8, 16).

What weapon will make short work of these doctrinal fakirs when Christ comes? *Sword of His mouth* (v. 16).

The white stone promised overcomers in verse 17 has reference to an ancient custom. A white stone was given those acquitted on trial and a black stone to those condemned.

4. Thyatira (2:18-29)

To what woman is the error that had crept into this church traced? *Jezebel* (v. 20).

(1 Kgs. 16:31; 18:4, 13; 19:1-2; 21:7-15, 23-25; 2 Kgs. 9:7, 30-37).

Whoever the false prophetess was in this church, she was like her namesake, and took things in her own hands, setting aside God's true messenger and substituting her errors.

The name "Jezebel" means "dunghill," fitting name for those who introduce idolatries and spiritual fornication into the church.

5. Sardis (3:1-6)

What is the outstanding characteristic of this church? *Had a name* (v. 1).

They evidently boasted of their orthodoxy, yet it existed only in dead forms. They had many names on their church roll which should have been blotted out, but those whose names were in the "book of life" could not be blotted out.

6. Philadelphia (3:7-13)

This was a little flock, poor in worldly goods, of little account in the world's sight, greatly oppressed.

What is the "hour of temptation" referred to in v. 10? *The Great Tribulation* (Mt. 24:21).

To this local church, the reference is probably to the time of trouble which fell in A. D. 70, but as a type of a later state of the church, the reference is to the Great Tribulation.

7. LAODICEAN (3:14-22)

What place was Christ given in this church? *Shut outside* (v.20).

Did Christ even hope that the church, as such, would restore Him to His rightful place? *Only individuals here and there would receive Him* (vs. 20-21).

Summary—Noting the Use Made of the Doctrine of the Second Coming

How would the Ephesian church be affected should Christ return? *Would have its candlestick removed unless it repented* (2:5).

How would the Smyrna church be affected? *Would receive crowns for their faith under persecution* (2:10).

How would the Pergamos church be affected? *Would be an object of dread because of false doctrine* (2:16).

How would the Thyatira church be affected? *Would receive power for holding fast* (2:25-26).

How would the Sardis church be affected? *He would come as a thief unless they watched* (3:3).

How would the Philadelphia church be affected? *Would receive honor in God's temple—new name for their love* (3:11-12).

How would the Laodicean church be affected? *He would spue it out of His mouth—overcomers rewarded* (3:16, 20-21).

Thus we see that the doctrine of Christ's coming was the purifying hope of the church. If it was a doctrine to be applied to the early churches, how much greater place it should have in these latter days!

Summary of Historical Application

Remember that the Spirit has seven times called attention of those who have spiritual understanding to these two chapters. Remember, also, that this is a part of a book designated in the beginning as "prophecy" (1:3; cf. 22:18). Note also the expression "mystery" of the seven churches (1:20). There is something here beyond a local application.

It can be clearly shown that there has been a successive fulfillment of these pictures throughout the church age.

These seven were doubtless selected (there were many others

in John's day) because they had in them conditions which prefigured the stages through which the church would pass. Of course the conditions in all of these churches can be found in the church at all times, but they nevertheless give a remarkable sketch of conditions which have predominated through long periods.

Taken in this way, it will be seen that there will be a mixed state of things in the church to the very end. This is in full accord with all other prophecies concerning conditions in the latter days of the age. Do not expect to find perfection in the church in these days. Tares and wheat will grow together to the end.

1. Ephesian Stage

This represents the primitive stage of the church—at first "in the heavenlies;" later some "falling."

2. Smyrna Stage

This was the persecuted church. How many "days" were they to have tribulation? *Ten* (2:10).

This represents the era of pagan persecutions. It is significant also that for exactly ten years (decree of Diocletian—303-313—to Constantine, edict of Milan, these persecutions were the most intense).

3. Pergamos Stage

This era began with the fourth century. What thing in this church did Christ say He especially hated? *Doctrine of Nicolaitanes* (2:15).

What was noticed in the Ephesian church before their "doctrine" is mentioned? *Deeds of the Nicolaitanes* (2:6).

There were in the Ephesian stage of the church, arrogant men who condemned the apostles and violated the common priesthood of all believers. Following the pagan persecutions, there came in a tyrannical system of doctrine—a system of clericalism, popery and priesthood. This has been perpetuated through the centuries since.

It is significant that in the time of Constantine the council of "Nicea" (note similarity with "Nicolaus") was held. "Nicea" means "victory"—clergy over the laity. The laity had no part in it. Constantine summoned 1800 bishops and the creed and laws of Romanism were laid down. The church bowed to the wishes of the Emperor in everything, in direct contrast with the early church.

4. Thyatira Stage

Who is named as the head of a system of false teaching in this church? *Jezebel* (2:20).

No character so perfectly represents the papal system as Jezebel. This church represents the period when the papacy was at its height.

Jezebel was a heathen, married to a Jew. Catholicism is paganism married to Judaism—both absolutely foreign to New Testament teaching.

Jezebel called herself a prophetess and tried to dominate God's servants. Popery certainly fulfills this in its claim to infallibility, with all its system of works, penances, masses, vigils, prayer strings, purgatory, confessionals, etc.

Jezebel was an adulteress. Popery is undoubtedly included in the symbolism of the great harlot (Rev. 17) who has committed adultery with the kings of the earth.

Jezebel was a murderess of prophets and witnessess of the Lord. The papacy during the Thyatira stage certainly fulfilled this characteristic.

5. Sardis Stage

The name "Sardis" is from a Hebrew root meaning "those escaping." This is most appropriate of the Protestant reformation.

What is the exhortation of the first half of chap. 3, v. 3? *Remember how thou hast received and heard, and hold fast.*

This is what took place during the Reformation. The fundamental truths, long lost to view, were re-emphasized. There were "a few that were worthy" (v. 4), who undertook in God's name to deliver the people from the snares of Romanism.

6. Philadelphia Stage

After two centuries Protestantism assumed a new phase, for the achievements of the Reformation fell short. The Puritans and Methodists came on the scene to stir up dead Christendom.

There came a general revival and an awakening to the truth of the brotherhood of believers. Missions and united evangelistic efforts marked this new epoch. Since the primitive ages there had been nothing like it.

The name "Philadelphia" means "fraternal affection or brother love." How perfectly it describes this revival epoch.

7. Laodicean Stage

This name means "People rule." It suggests the democratic church of the last days. Popular opinion takes the place of "Thus saith the Lord." Human righteousness takes the place of the righteousness of God revealed in the Cross.

What was the state of the Laodicean church? *Neither cold nor hot* (3:15).

What kind of an opinion did this church have of itself? *Rich and self sufficient* (3:17).

Do not these words describe the modern church? It is the very opposite of Nicolaitanism. We are swinging to the other extreme. These are the days when the crowd rules. Many preachers give out only that which the people want to hear.

Scholarship and science demand a restating of Christian doctrine in the light of prevalent theories.

No wonder it becomes "lukewarm." There is no authoritative Word of God, no working of the Holy Spirit, no incentive to soul winning. The ballroom and movie show come in and the prayer meeting goes out. It is the age of magnificent churches, scholarly but unregenerate preachers, influential leadership, extensive public charities—but when all is said, Christ is shut outside and only the few here and there let Him in.

What does Christ promise those who open the door to Him? *He will come in and sup with them* (3:20).

Supper is the evening meal, the last taken before morning breaks. This suggests that the dispensation is near its close when this stage exists.

Those who sup with Him in these days of apostasy have a foretaste of coming glory as they feast with Him on the prophecies about to be accomplished.

Summary of Development of Evil in the Professing Church

What was the primitive state of the church? *Patient, labored for His name's sake, had not fainted* (2:3).

A decline sets in for it departs "from its first love" (v. 4).

In the Smyrna stage, Jewish and pagan mixtures get in (2:9).

In the Pergamos stage, false practices become church doctrine (2:15). Other evils also were added (v. 14).

In the Thyatira stage, a woman fakir sweeps multitudes off their feet (2:20).

In the Sardis stage, new and reactionary movements set in (3:2).

In the Philadelphia stage, the pendulum swings to revival and brotherly love (3:8).

In the Laodicean apostasy, the world itself takes over the name "Christian" (3:16). The professing church will be spued out into the Great Tribulation period.

Thus we see that the church which in the beginning consisted of a cross-bearing, self-sacrificing, consecrated band of saints, content to worship in humble quarters in order to be able to spread the Gospel, becomes the vast, rich, self-satisfied, characterless church which Christ says will be spued out because it makes Him sick.

Do not forget, however, that there are many overcomers in this epoch, and even many whole flocks of believers who cling to the Christ of the Bible to the end.

Keep in mind that we now leave behind the history of the church during the present age, and enter upon future things.

What two words of the first verse show that a new division of history is opened at this point? "*After this.*"

Note also the last words of the verse. "*Things which must be hereafter.*"

Chapters 4 and 5 are occupied with the picture of the church *in heaven.* Its earthly history is past. The church has been taken up (1 Thess. 4:16-18).

What did John see? *Door open in heaven* (v. 1).

What did he hear? *Voice of a trumphet* (v. 1).

What does the voice of the trumphet suggest? *Voice of archangel* (1 Thess. 4:16).

What is suggested by the words "Come up hither?" *Church had been caught up* (1 Thess. 4:17).

What had happened to those who were "ready?" *They had gone into the marriage* (Mt. 25:10).

What will happen in the earth while His people are within the doors? *Time of God's indignation against inhabitants of the earth* (Isa. 26:20-21).

One of these mornings the papers will come out with the startling announcement that thousands of people have suddenly disappeared from the earth. They will be found to be the true Christians. Nominal Christians will awake to the fact that mere profession doesn't count with God. Skeptics will be asking: "Is the Bible true after all? Should the promises of the second advent have been taken literally?"

It is essential to bear in mind that the true church is not in the earth when the time of indignation comes, and with which the whole central part in this book is occupied.

In chapter 2, overcomers are promised "the morning star," which speaks of Christ's coming for His church (22:16). To Israel Christ will come as the "rising sun" (Mal. 4:2). The star appears in the darkest hours preceding the sunrising. The period between the two events is the Great Tribulation.

In chapter 3:10, the guarantee is given that those in His Keeping will escape the "hour of tribulation" which shall try all the world. They will not be kept IN this period as some take it, but literally kept "out" of it.

In chapters 4 and 5, the church is seen in heaven before the earth judgments begin.

In chapter 5, Christ is invested with the kingdom and the saints in heaven reply (v. 10), "and we shall reign."

Chapter 7 shows that those saved during the Tribulation period are not of the church, for a distinction is made between Israel, the nations and the church (in which there is "neither Jew nor Greek").

In chapter 19, when Christ comes to reign, He is attended by the church saints. This accords with 1 Thess. 3:13; Col. 3:4, etc. Some say these attendants are angels but Rev. 17:14 represents them as the "called" and "chosen," spoken only of Christians.

Chapter 20:4 also distinguishes the church from the sufferers who are to be saved during the Tribulation period.

Verse 2

Where was this throne "set"? *In heaven.*

When His judgment throne is "set" what is about to happen to earthly thrones? *About to be cast down* (Dan. 7:9).

The setting of this throne indicates that a new order of things is about to be instituted.

Verse 3

To what is Christ's appearance compared? *Jasper and sardine stones.*

These are stones of flashing color and brilliancy. Jasper is of purple hue, sardine is bright red.

These were the first and last jewels of the high priest's breast-plate (Ex. 28:17-20). On them were engraved the names of "Benjamin" ("son of the right hand") and "Reuben" ("See —a son!").

What was seen round about the throne? *A rainbow.*

Of what does this rainbow remind us? *Token of God's covenant that He would protect His people* (Gen. 9:11-17).

This rainbow indicates that this throne is not a throne of destruction but one of the fulfillment of promises made the church. It signifies that God has not forgotten His covenant.

To what is this rainbow likened in color? *Emerald.*

This is a very soft green. This light is suggestive of promise and hope.

Verse 4

Who was seen sitting about the throne? *24 elders.*

What in the description indicates that they had received their reward for service? *Crowns on their heads.*

The word "seats" is literally "thrones" (same word used of the central throne). These elders then represent someone enthroned with Christ and crowned.

What class do they represent? *Those redeemed by the blood out of every nation* (5:9).

Some say they are the apostles and patriarchs of Israel, but we are told that they are from every nation. Some say they are angels—but we are told that they are ransomed sinners.

When do saints receive their crowns? *At Christ's second coming.* (2 Tim. 4:8).

The word "elder" simply means "an older person." In the New Testament church, elders are made rulers of the church because of their more advanced experience. These heavenly elders represent "the firstborn from the dead" and they will therefore be the oldest of heaven's saints at the time, and will therefore rule with Christ in the new order.

As to the number (24), we find in the Old Testament 24,000 were set forward for the work of God's house (1 Chron. 23:3-4). They were arranged in courses of 24 (24:3-5). Twenty-four were on duty at a time, as representatives of the whole body. Musicians for the praise of God were also placed in courses of 24 (1 Chron. 25). These figures of the tabernacle, we are told (Heb. 9:23-24), were patterns of things in heaven. We may therefore see in the 24 elders one course representing the whole body of Christ's redeemed co-rulers.

Were the elders sitting or standing? *Sitting.*

The angelic servants of God are never represented as seated. What does even the most exalted angel do? *Stands in the presence of God* (Lk. 1:19).

Angels are "ministering spirits" and standing suggests their readiness to go at His bidding. These elders are seated with Him as counselors, and witnesses of what is about to take place. Even those saved during the Tribulation are said to "stand before the throne with palms in their hand" (symbols of victory), but there are no crowns seen upon their heads.

Verse 5

What proceeded out of this throne? *Lightnings, thunderings, voices.*

Judgment is going forth from this throne, yet the rainbow speaks of mercy and blessing for the saved.

Of what are thunder and lightning typical? *Wrath of God* (1 Sam. 7:10; Ex. 19:16).

What was seen before the throne? *Seven burning lamps.*

Lit. "torches." When Gideon went forth in vengeance, 300 men carried torches (Judges 7:16, 20). Flaming torches appear in the prophecy of wrath upon Nineveh (Nah. 2:3-4). God compares His flaming indignation against sinners to "a spirit of burning" (Isa. 4:4).

What do the torches represent in this vision? *Seven spirits of God.*

"Seven" suggests the fullness of the power of the Spirit for carrying out God's purposes in the earth.

Note that while thunders roll, lightnings flash and torches flame, the elders sit in perfect peace. God's saints are at rest, whatever may happen on earth.

Verse 6

What is here seen before the throne? *Sea of glass like crystal.*

Of what are *troubled waters* a type in Scripture? *Unrest of the wicked* (Isa. 57:20).

The crystal sea suggests the calmness of heaven which succeeds all the troubles through which the saints have passed.

What else was seen in the midst of and round about the throne? *Four beasts full of eyes.*

Lit. (not beasts) "living ones."

Do these living ones join in the same song as the elders? *Yes* (5:8-10).

Then they must also represent redeemed and glorified human beings.

Some take them to represent the four evangelists—Matthew, Mark, Luke and John. Matthew presents Christ as "Lion" of Judah. Mark presents Him as Servant of man (calf—domestic service). Luke presents Him as Son of man (face of man). John presents His deity (typified by eagle, soaring bird). However, these four were Jews, whereas we are told the living ones come from all nations.

We have already seen that the tabernacle was patterned after heavenly things and perhaps again we may find the solution there.

We find in Num. 2 that there were four representative tribes with four standards. These standards bore a lion for Judah, ox for Ephraim, man for Reuben, eagle for Dan. The tabernacle was placed in the center of these four groups. Four divisions of Levites formed an inner encampment. All other tribes were martialed under these four banners. Under these four ensigns Israel marched in the wilderness. They were symbols of heavenly powers by which they were guided and protected.

In Ezek. 1 we have the vision of the cherubim, with the same four likenesses. "Cherub" means "to cover, guard." (Cf. Gen. 3:24; Ezek. 28:14). These were angelic beings, not human (protectors of human beings, Mt. 4:6; Heb. 1:7).

In Rev. 4:6, however, we seem to have a new order of cherubim, for they are among the redeemed. Perhaps they are saints counted worthy for special service during the Tribulation time (and kingdom), appointed ministers of the new dispensation.

It would be a blessed favor to those called to pass into the Tribulation if they might have redeemed protectors to watch over them. At any rate, we think it safer to interpret these things by the Old Testament copies of the heavenly, than to enter upon mere guess-work.

VERSE 7

State the four likenesses. *Lion, calf, man, eagle.*

Some commentators take these as suggesting four fundamental principles of divine government. Lion—royal power; ox—patient service; man—intelligence; eagle—inscrutability. While God's government is strong as a lion, it must be characterized by something else beside omnipotence.

VERSE 8

What did the four beasts have? *Six wings, full of eyes.*

Six wings suggest quick service—readiness for motion.

Eyes before and behind suggest intense intelligence—able to take in everything at once.

The elders seem to have more the capacity of counselors, the living ones of executives. Both classes are the closest to God of all who will be redeemed.

VERSES 9-11

What are the living ones doing in this scene? *Giving glory, honor and thanks to Him on the throne.*

What are the elders doing? *Falling before Him, worshipping Him, casting their crowns before the throne.*

What is their ascription of praise? *Thou art worthy to receive glory, honor and power.*

Why do they consider these are due Him? *He created all things. For His pleasure were they created.*

What does John say in his Gospel as to this? *All things made by Him; without Him nothing made that was made* (Jn 1:3).

REVELATION 5

VERSE 1

What does John here see in the right hand of God? *A book.*

What kept the book closed? *Seven seals.*

Was there writing elsewhere than inside this book? *Outside.*

The sealed book, written inside and outside, would be very significant to a Jew familiar with certain ancient customs.

Under their laws it was impossible for one to levy upon an estate beyond a certain period. If a person got his property involved in debt and a creditor took possession of it, it would

again revert to the original owner when the year of Jubilee came. Furthermore, the nearest of kin to the one in debt could redeem the property for him at any time.

When property was in this way made over into another's name, a sealed book, or mortgage deed, was held by the one in possession of the property.

A sealed book therefore suggests an alienated inheritance—an inheritance so secured that it might be recovered on the terms written in the book.

When one legally bought back the property from a creditor, the seals of the book were broken. This person was called a "redeemer" (or goel—cf. Ruth 4).

Verse 1 suggests that an inheritance that has long been under mortgage to another is about to be delivered. The true heirs have waited a long time to get it back. Now one is found who will break the seals and restore all things.

Does this not suggest that the earth which passed out of man's possession because of sin, and which from Adam's time has been under mortgage to Satan, is about to be redeemed from the curse? God has never let the title deed out of His hand, hence Satan could never get full possession. Now the Jubilee is at hand, and Satan is to be dispossessed.

For what does all creation wait? *Redemption* (Rom. 8:22-23.)

For what do all the saints wait? *Redemption of the purchased possession* (Eph. 1:13-14).

Note that in connection with the breaking of the seals on these title deeds of sovereignty of the world, the saints cry out (v. 10), "Now we shall reign."

The writing on the outside of the book indentifies it clearly with the books of forfeited inheritances, for on the outside the signatures of witnesses were always placed.

In which hand did God hold the book? *Right.*

What is His right hand called? *Right hand of His righteousness* (Isa. 41:10). This suggests that the book is in a secure place. The devil may seem to be in possession for the time, but after all, God holds the property for His Son.

Verse 2

Is it to be expected that any human being could attempt to open the seals? *No.*

Is there anyone outside of the world's Redeemer who is fit to clear the world of its sinful usurpers? *No.*

Verse 3

Did John weep simply for a minute or two? *Much.*

This suggests that there was a considerable pause following

the angel's question. Full time is given for every creature to decide if he thinks himself equal to the task. The higher created beings have no answer.

What did the devil tell man in the beginning? *Ye shall be as God* (Gen. 3:5).

Does it look now as though man had envolved himself to the place of God, even after all these thousands of years? *No.*

Some are still under this old delusion, thinking that man will eventually evolve into deity and bring the whole universe into captivity. What does John perceive man's final answer to be to this problem? *Not worthy* (v. 3).

Possibly John's weeping was due to his knowledge that the fulfillment of all the promises of the prophets and anticipations of the saints depended upon the opening of the book. Did the long pause mean that all was going to fail?

For what do all the elect "cry unto Him day and night?" *To be avenged, delivered* (Lk 18:7-8).

Verse 5

What is the advice of the glorified saints? *Weep not.*

Since we have the promise of Christ's coming, what should the believer never do? *Give up to sorrow* (1 Thess. 4:13).

What two titles are given the Redeemer here? *Lion of tribe of Judah, Root of David.*

The tribe of Judah was the regal tribe, famous for exploits, having many mighty princes, descendants of David, of whose line Christ came.

Verse 6

How does this Redeemer appear to John? *As a lamb that had been slain.*

Where did John see Him? *In midst of throne, elders and four living ones.*

What was the title under which Christ came to redeem the world? *Lamb of God* (Jn 1:29).

The Lamb of God is now seen in the midst of the throne. He is therefore of the Godhead. He is also in the midst of the saints, so He is still in glorified human form.

Does it appear that the Lion of v. 5 and the Lamb of v. 6 are the same? *Yes.*

"Lamb" suggests meekness and humility. Because Jesus gave His life as the Lamb He is now exalted as Lion.

What was promised Him as reward for His humbling Himself for our sakes? *Exalted—every knee should bow to Him* (Phil. 2:8-10).

While John had known Him as the Lamb, he now sees Him as a Lion, assuming great power to execute the pledges attached to

His atoning death. The Jews will find that the slain Lamb is the only one competent to take the throne as the Lion of Judah.

Do not forget that in the glory Jesus still bears the marks of His sacrificial death.

What will Jews say when they see Him coming in glory? *What are these marks in thy hands?* (Zech. 13:6).

Upon whom will they look? *The One they pierced on the cross* (Zech. 12:10).

What did John see on the Lamb's head? *Seven horns.*

While the Lamb suggests weakness, the seven horns on His head speak of the perfection of strength. They intimate that something besides sacrifice is now His purpose.

What else did the Lamb have? *Seven eyes.*

For what did they stand? *Seven spirits of God.*

What else is suggested by the seven eyes? *Eyes of the Lord run throughout the earth to show Himself strong for His elect* (2 Chron. 16:9).

Cf. Rev. 4:5 and remember that the Holy Spirit, in the perfection of His power, is especially the representative of Christ. This also suggests the fullness of Christ's endowment by the Spirit (see Isa. 11:1-3).

Verse 7

This is one of the most sublime acts in the whole record. It is the answer to the cry of saints throughout centuries. The mortgage is about to be thrown off. It is the fulfillment of Lk 19:12.

Verse 8

Heaven's magnificent oratorio results from His act and all God's creatures join in a great "Hallelujah Chorus."

What do the vials full or odors symbolize? *Prayer of the saints.*

What prayer has been going up from them through all the church age? *Thy kingdom come, Thy will be done on earth* (Mt. 6:10).

It may seem that our prayers today go unanswered, but remember that their odors are not lost. John sees them in their golden vials in the end time and God is not forgetful of His promise to answer this petition taught us by the King himself.

Verse 9

What is the real heart of this "new song?" *Redeemed to God by the blood.*

If one spurns the doctrine of the blood of the Cross in this life, is it very likely he will belong to this heavenly chorus? *No.*

The most wonderful music is that in which the singers enter with the whole soul. What will be the glad emotions of all these

celestial singers in their resurrection bodies, fully perceiving all that is theirs through the blood of Christ! No such music could be heard in the earth.

What is the basis of our redemption? *Blood of the cross.*

What is the ground of our justification? *Blood of Christ* (Rom. 5:9).

What is the foundation of true peace? *Blood of Christ* (Col. 1:20).

What gives us nearness to God? *Blood of Christ* (Eph. 2:13.)

What is the source of forgiveness for all our sins? *Blood of Christ* (Col. 1:14).

What is the secret of all our victories? *Blood of Christ* (Rev. 12:11).

And the theme of heaven's song? *Blood* (Rev. 5:9).

No wonder the saints take up the song and worship the Lamb with all their souls!

VERSE 10

What was promised to the meek who should receive Christ? *Should inherit the earth* (Mt. 5:5).

What was promised to those who should willingly suffer with Christ? *They should reign with Him* (2 Tim. 2:12).

Who shall share in the greatness of His dominion? *People of the saints of the Most High* (Dan. 7:27).

VERSES 11-12

What seven things did they consider Him worthy to receive? *Power, riches, wisdom, strength, honor, glory, blessing.*

VERSES 13-14

The expression "every creature" must refer only to those redeemed by the blood. No one who had no taste for the worship and service of Jesus could participate.

What was the benediction the multitude pronounced following the song? *Blessing, honor, glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever* (v. 13).

REVELATION 6

The church safe in heaven, the tide of God's wrath begins to rise upon the unregenerate world. In chapter 6 we find it sweeping through the earth. Christ's coming for His own does not materially change the world. The event is soon forgotten, and the Holy Spirit being withdrawn, men plunge on in sin,

drawing down swift judgments upon the nations.

Seven seals are open and from each issues an act of judgment.

VERSE 1

Who will open the seals? *The Lamb.*

In the Greek this is "little lamb," an expression used of Christ only in Revelation.

See if you can find in 1 Cor. 1:25 a suggestion as to why this particular title is applied to Christ as He undertakes the tremendous task of purging the earth. *The weakness of God is stronger than men.*

The words "Come and see," should be translated "Go." It is so translated in many other places. It is not John being bidden to "come and see," but the starting of one of the horses—a bid of power—and so throughout the chapter.

VERSE 2

Horses represent war and defiance.

What color is the horse upon which Christ is represented as coming later? *White* (19:11).

However, the rider under the first seal is not Christ, but one who apes Christ, even trying to counterfeit the second coming.

What did he carry? *A bow*, and what was given to him? *A crown.*

This suggests conquests, successful and far reaching.

What does Daniel foretell regarding the conquering power of this same latter-day enemy? *Devours, breaks in pieces, plucks up other powers* (Dan. 7:7-8).

VERSE 4

What color was the second horse? *Red.*

While the first horse and rider suggest widespread wars, the color of this horse suggests bloodshed.

What color is the "dragon" (Satan) represented as being in this book? *Red* (12:3).

What has the devil been from the beginning? *A murderer* (Jn 8:44).

This second horse therefore suggests murderous hate among men, bloody commotions among nations.

What power was given to him? *To take peace from the earth, that they should kill one another.*

There will be no such thing as peace in the world after the rapture of the church, either in home or nation.

VERSE 5

What is the color of the third horse? *Black.*

With what is this color connected in Scripture? *Famine* (Lam 5:10).

What did the rider carry? *Balances.*

Balances speak of the careful weighing of necessary articles of food. It is logical that in the wake of universal wars and hatreds among men, famine should come, and with famine pestilence.

Compare the signs of the end of the age as listed in Mt. 24 and you will find them in the same order as here given under the seals. False Christs, wars, perils, famine, pestilence—"these are the beginning of sorrows."

Verse 6

John hears the wheat and barley price-lists called out from heaven. The prices indicate extreme scarcity.

How much wheat for a penny? *A measure.*

A "measure" in John's time was about one and a half pints —a scanty allowance of wheat for one day.

A penny was the usual rate for a day's labor. This shows that it will be all men can do to earn what they need to eat.

What was especially to be protected? *Oil and wine.*

This seems to be a special mercy. One can keep alive on oil and wine and in the time of pestilence these will be valuable remedies.

Verse 8

How is the fourth horse described? *Pale.*

In Greek classics, this word is used to denote the deathly color of the face when one is faint or overwhelmed with fright—a ghastly green.

Who rode the horse? *Death.*

Who followed him? *Hell.*

This should read "hades" (distinguished everywhere from the final hell. See Chap. 20). The region of death is represented as swallowing up the living. This is the result of pestilences and famines.

Verse 9

Where does John see these Tribulation martyrs? *Under the altar.*

This marks them as given up in sacrifice to God.

Underneath the altar where burnt offerings were offered in olden times, was a deep hole into which the blood of victims was poured (Lev. 4:7). The blood represents the life of the flesh. Under the altar John sees lives that had been devoted to God at the cost of martyrdom.

Why were they slain? *Loyalty to the Word and their testimony.*

Whatever had been their beliefs before the Lord's coming for His church, the occurrences under the first seals had cured

their unbelief and, reading the Bible, they saw that prophecy was being fulfilled. They cannot help but testify, but their message is not agreeable to society.

Remember that those who are caught in the Great Tribulation, if they get to heaven at all, will have to go through blood and fire. God grant that not one student of these pages will be left on earth when Jesus comes for His own!

VERSE 10

Are those who have died represented as being in a state of non-existence or unconsciousness? *No—they are crying out.*

Is the intermediate state evidently a perfect one? *No—they are longing for a culmination of things on earth.*

For what do these Tribulation martyrs especially cry out? *Judgment and vengeance.*

This cry indicates that the day of grace is past. It is the judgment time.

VERSE 11

What are these first martyrs bidden to do? *Rest for a little season.*

Why will not this period be very long? *No flesh would be able to live otherwise* (Mt. 24:22).

VERSE 12

What did our Lord say would occur in the latter days "in divers places?" *Earthquakes* (Mt. 24:7).

What did Jesus say would happen to the sun "after the tribulation of those days?" *Darkened* (Mt. 24:29).

And the moon? *Shall not give its light* (Mt. 24:29).

What did Joel foresee in regard to the sun and moon in the latter days? *Sun dark, moon has appearance of blood* (Joel 2:31).

Perhaps the dust of earthquakes will give the moon this blood color, making it an object of horror at night.

VERSE 13

What will happen to many of the stars? *Will fall.*

What did Joel say would happen in the heavens? *Wonders* (Joel 2:30).

What did Jesus say would happen to the powers of the heavens? *Shall be shaken* (Mt. 24:29).

VERSE 14

What does Peter say will happen in the heavens at this time? *Pass away with a great noise* (2 Pet. 3:10).

If people rush to the hills for safety in those days, what will they find? *In vain to hope for shelter in them* (Jer. 3:23).

VERSE 15

What will drive kings, presidents, capitalists, industrial lead-

ers, officials and common laborers together at that time? *The wrath of God in the earth* (v. 16).

Wide spread national catastrophes are here seen. So thorough is the collapse of society that all men wake up to the fact that God is about to put an end to everything.

VERSE 16

To whom are men represented as praying? *Mountains and rocks.*

This will be the world's most largely attended prayer meeting. There will be plenty of distinguished folks present. They will pray earnestly—but not to God. Nature is the only god they know. Their prayers will be of no avail.

What will they petition the rocks to do? *Fall on them.*

Will they evidently realize that there is such a thing as a personal God? *Yes.*

Will they acknowledge that Jesus Christ was the Lamb of God? *Yes.*

What will be their vision of the Lamb? Will he appear to them as their sin-bearer (Jn 1:29), or how? *In wrath.*

The very things happening in the earth should teach these wise men that the only hope was to throw themselves on the mercy of God, yet they are seen, in their utter confusion, trying to conceal themselves from God in holes in the rocks.

What is the only way to avoid perishing under the wrath of God? *Accept the Son* (Ps. 2:12).

What must be the outcome of persistent rebellion against the Word of God? *God will laugh at their calamity and mock when their fear cometh* (Prov. 1:25-26).

Will anyone be able to hide from God in that day? *He will search them out and take them* (Amos 9:3).

What an awful prayer!—to be hid from His face! To see His face is the desire of the saved. How blessed to be resting upon the Rock of ages! Those who do so will never be trying to hide in rocks of the earth.

What exhortation should this scene call to mind? *Seek the Lord while he may be found, call on him while he is near.* (Isa. 55:6).

REVELATION 7

We have covered the first series of judgments that will fall during the Tribulation. At this point we need to be reminded that although the world will be in a fearful state of apostasy, and society disintegrating, God is not without a true people to be His

witnesses in the earth. Chapter 7 informs us of the nucleus of the new Israel, and of a multitude from other nations who will cling to Christ at all costs.

Remember that neither class described in this chapter is the church. The church is seen seated and enthroned in heaven with Christ. Those saved in the Tribulation are represented as "standing" before Him, not seated or crowned or reigning at this time. "These are they which came out of great tribulation" (v. 14).

This chapter is parenthetical. Vs. 1-3: God remembering mercy in the midst of wrath. Vs. 4-8: The remnant of Israel to be saved. Vs. 9-17: Gentile believers to be saved.

Verses 1-3

What words of the Psalmist will be found very appropriate for those who remain loyal to God, in the Tribulation? *God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof* (Ps. 46:1-3).

Where are the four protecting angels represented as standing? *On the four corners of the earth* (v. 1, "corners"—lit. "quarters".).

What may be the significance of this? *He is to gather Israel from the four corners of the earth* (Isa. 11:12).

Of what are winds often typical in Scripture? *Judgment* (Ps. 148:8).

From what direction does the second angel come? *East* (v. 2).

This angel seems to be an advance messenger of His coming, which is compared to the sunrise (Mal. 4:2).

Why are the judgments temporarily held back? *For the sealing of the true people of God in the earth* (v. 3).

Of what is the seal significant? *The incoming and protection of the Holy Spirit* (Eph. 1:13).

It is the Holy Spirit who imparts gifts for service. Those who are sealed of the Spirit are set apart for God. A seal is a guarantee of safe delivery, and these are therefore given the absolute assurance that they shall reach heaven. It may be that even a very great outpouring of the Spirit upon these Tribulation saints is here indicated. See Joel 2:28-32.

With what is this seal of God upon the faithful in contrast? *Mark of the beast* (13:15-16).

Verses 4-8

Who are the hundred and forty-four thousand? *Saved from the tribes of Israel* (v. 4).

It is strange, in view of the plain statement here, that some

people should have done so much speculating as to the identity of the 144,000. Seventh-day Adventists, who hold that all the Old Testament promises to Israel are dead and that Israel is never again to be revived, inform us that these 144,000 are the Adventists who by refusing to worship on Sunday have escaped the mark of the beast.

How many of each of the tribes of Israel will be saved at this time? *12,000* (vs. 5-8).

When Israel's time comes, God knows just where to find them. There are twelve tribes and the number of sealed ones is to be 12,000 from each. Twelve is the number especially associated with Israel.

The noticeable thing in this account is that the tribal names of Dan and Ephriam are omitted and in their places are substituted the names Levi and Joseph, which suggests that one original tribe is omitted and a double number taken from another. Various explanations have been offered. The one commending itself to the writer is given herewith.

Scriptural names nearly always have a significance. In Gen. 5 we have the names of the patriarchs from Adam to Noah and we find that the meanings of the names, read in order, produce a brief story of God's plan of redemption. The tribal names in Rev. 7 also produce a story. The names Dan and Ephraim, however, would not fit into this story of the Tribulation. The names Levi and Joseph exactly fit. No doubt back of this is some special dealing of God with the omitted tribe. Here are the meanings:

Juda—"Praise of God." Reuben—"Viewing the Son." Gad—"A company." Aser—"Blessed." Nephthalim—"A wrestler" or "Striving with." Manasses—"Forgetfulness." Simeon—"Hearing and obeying." Levi—"Cleaving to." Isaachar—"Reward" or "What is given." Zabulon—"Dwelling place." Joseph—"Addition" or "Added." Benjamin—"Son of the right hand" or "Son of old age."

Praisers of God—looking upon the Son—a company of blessed ones—wrestling with forgetfulness—hearing and obeying (the Word)—cleaving unto the reward—of a dwelling place—an addition (special remnant)—sons of God's right hand (or old age—begotten at the last of the age).

Verses 9-17

From whence are the people seen in this part of the vision? *From all nations, kindreds, peoples, tongues* (v. 9).

Thus we see a clear distinction made, as always in Scripture, between Israel and the nations. Remember that the Tribulation is not only a time of trouble for Israel, but for the whole world.

When Israel partakes of the cup of His fury, who else must also partake? *All nations* (Jer. 25:13-15).

The Tribulation is God's controversy with Christless civilization.

Is it confined to the borders of Palestine? *All the earth* (Isa. 26:21).

Will the number of Gentiles saved in this period be small? *Vast numbers* (v. 9).

It is probable that many peoples in heathen darkness will hear the salvation message at that time, for God's true witnesses will be driven out of apostate nations in large numbers.

What do these Gentile saints carry in their hands? *Palms* (v. 9). Symbol of joy and victory. (See Jn 12:13).

Is their ascription of praise the same as the cry of the redeemed already in heaven? *No* (cf. v. 10 and 5:9). This is especially praise for deliverance from judgment.

When these Tribulation saints send up their ascription of praise, who rises up and also joins in expressions of ecstasy? *Angels, elders and living ones* (v. 11).

Is their praise the same as that given to Him for their own salvation? *No* (1:5, 6, 10).

How do those in heaven designate these saints? *They which came out of great tribulation and have washed their robes* (v. 14).

Will acceptance of Christ as Redeemer be as essential to salvation in that time as now? *Yes—saved through the blood* (v. 14).

What special place will be given these saints? *They shall serve Him before His throne and in His temple* (v. 15).

Note that there is a celestial temple (3:12) after which the earthly temple is patterned.

Some teach that during the Tribulation a second chance for salvation will be given to all. The writer is more inclined to believe, however, that the opportunity of salvation will be given especially to those on earth who have not heard the Gospel message and that those who enter the Tribulation in apostasy will become more hardened as the result of the judgments. "Now is the accepted time" for all who are given the opportunity. Let no one be encouraged to think that he can settle this question at some future time.

REVELATION 8

Recall that the book taken up by the Lamb (5:1) is still in His hands and that He has broken six of the seals. We have seen the results of these six. We now come to the breaking of the

seventh, from which events issue which occupy some space in the record. Seven trumpets and seven vials, each producing fearful things in the earth, issue from this seventh seal.

VERSE 1

What occurred upon the breaking of the seventh seal? *Silence in heaven for half an hour.*

When the first seals were broken there was some outburst in heaven each time. Here there is an awful silence. Realizing the awful consequences to follow, saints and angels hush their songs. It is only for half an hour, but time is long or short according to the circumstances. Sometimes a pause of two minutes seems intolerable. This is an awful silence.

VERSE 2

Who are we informed is one of the angels who "stand in the presence of God?" *Gabriel* (Lk 1:19).

Who may be a second? *Michael* (Dan. 12:1).

What was given to these seven angels? *Trumpets* (v. 2).

With what is the blowing of trumpets connected in Old Testament times? *War* (Num. 10:9; Jer. 4:19).

What was the result upon the ungodly when Jehovah ordered His people to blow their trumpets? *Overthrown* (Josh. 6:13-16).

The blowing of trumpets, according to Scripture, always signifies some solemn events at hand.

VERSES 3-4

What did John see another angel carrying? *Golden censer.*

What is suggested by the censer and incense? *Prayers of the saints* (last part of verse).

The censer was an implement belonging to the holy of holies in the tabernacle. It was used by the high priest and indicates the High Priestly work of our Lord.

May the fact that this angel offers to God the prayers of the saints indicate anything as to the angel's identity? *Christ our Advocate* (Heb. 13:15; 1 Pet. 2:5; 1 Jn 2:1).

In chapter 5 we saw the elders before the Lamb with their golden bowls of incense, representing the prayers of the saints. They were holding them up as an act of confidence that the age-long prayer of the saints ("Thy kingdom come") was about to be answered. In chapter 8 the angel presents them before the throne, suggesting that the time is ripe for the final purging of the earth in preparation for the kingdom.

VERSE 5

What strange thing does the angel do with the censer? *Fills it with fire and casts it into the earth.*

If people reject the energizing fire of the Holy Spirit, what

kind of fire will they receive in the end? *A destructive fire* (Lk 12:49; Mal. 4:1).

Here we see consuming fire coming out of the heavenly altar. The saving word refused becomes the savour of death (2 Cor. 2:16). The very fire which wafts the devotions of saints heavenward is capable of kindling a conflagration for the destruction of the wicked. After all, men make their own hell—it is the result of salvation abused.

VERSES 6-7

There is every reason to believe that these plagues are as literal as others which have fallen upon the earth in past history (cf. Ex. 9:23-28).

What followed the sounding of the first trumpet? *Hail, fire mingled with blood* (v. 7).

What was the result? *Third part of trees destroyed—all green grass* (v. 7).

Has God declared His purpose to renew some of the plagues of Egypt? *Yes* (Mic. 7:15-17).

VERSES 8-9

What happened when the second trumpet sounded? *A great burning mountain was cast into the sea.*

What was the effect? *Third of sea became blood red.*

Notice the words, "as it were." This would seem to show that it was not a literal mountain, but appeared like one to John. Possibly a meteor plunges into the sea. This would have the effect of turning the waters red and gases and poisons would kill the fish, while the commotion would drive ships ashore (v. 9).

Has God elsewhere indicated that the day of the Lord will bring destruction to the inhabitants of the seas? *Yes* (Zeph. 1:3).

VERSES 10-11

What happens upon the sounding of the third trumpet? *Star falls from heaven* (v. 10).

Did this strike the sea, or land? *Land.*

What was its effect? *Poisoned a third part of the rivers and springs, making waters bitter* (v. 11).

What is suggested by the name given this comet? *Bitterness* (Prov. 5:4).

Embittering of waters has been known to follow volcanic explosions. The lack of wholesome water will be a source of great distress in the Tribulation period.

VERSE 12

What happened when the fourth trumpet sounded? *Sun, moon and stars a third darkened.*

Commentators have had a great time attempting to give symbolical meanings to these events and by following their speculations,

any of these events might mean a thousand different things. We are in no confusion, however, when we let Scripture interpret itself, and when we do not attempt to take statements as figurative except where the language plainly indicates that a literal interpretation is not meant.

What prophecy did our Lord Himself make regarding the sun, moon and stars in the last days? *There shall be signs in them* (Lk 21:25).

The falling of a great burning meteor into the sea and the striking of a comet on the earth very naturally would fill the atmosphere with steam, gases and dust, resulting in the darkening of the sun, moon and stars.

VERSE 13

We have here a proclamation introducing the fifth trumpet. All the best manuscripts render "eagle" instead of "angel." A great eagle flies through the midst of heaven announcing further woes. This speaks of swift judgment (cf. Mt. 24:28), flying straight to the corrupt carcass of humanity.

(Note: Some interpreters of Mt. 24:28 take the "eagles" to be the saints and the "carcass" to be the slain body [or Christ crucified] around which the saints will gather. The present writer, however, does not relish the idea of Christ as a carcass and saints under the figure of birds of prey [carrion eaters]. We take it to mean that just as a carcass attracts eagles, so moral corruption and ripened guilt in the last days will draw down swift judgment.)

REVELATION 9

The fifth trumpet now brings the woes announced in the last chapter by the flying eagle.

Note that all the previous trumpets bring forth judgments of a physical nature. The land, the trees, the grass, the waters of the seas, the wells, the rivers, the heat and light of the sun, have all been affected.

In chapter 9 a different kind of agencies are turned loose. The prison of evil spirits is opened and forth come demons to torment many in the earth.

VERSE 1

What did John see immediately following the fifth trumpet? *Star fall from heaven* (Lit. "fallen.")

What indicates that the star is not a literal star in this case? *Spoken of with personal pronoun.*

We have here an intelligent agent (not like the star of 8:10).

Cf. verse 11 and note that this star is king over an evil horde.

What forces are represented as kept in the darkness of the pit? *Angels who kept not their first estate* (Jude 6).

Why are these fallen angels confined there? *Reserved unto judgment under chains of darkness* (2 Pet. 2:4).

Who is the leader of this rebellious host? *Satan* (12:9).

For whom is hell fire especially prepared? *The devil and his angels* (Mt. 25:41).

Not all demon forces are thus held under chains of the pit. Some are permitted to inhabit the heavenlies above us (Eph. 6:12) with Satan as their prince to direct their activities (Eph. 2:2).

In regard to this fallen star, what did Jesus say concerning Satan? *He beheld him fall from heaven as lightning* (Lk 10:18).

John here beholds this fallen star using all his forces in the Tribulation period. Note the words: "to him was given." Even in the Tribulation, limitations are kept upon him. God permits him to go only so far. In the present age his forces are limited much more by the power of God.

Verse 2

What action does this fallen star take? *Opens the bottomless pit.*

With what result? *Smoke comes forth and darkens the light of the sun.*

Note that the bottomless pit and the final hell (or lake of fire) are kept distinct (cf. 19:20; 20:3). At the close of the millennium Satan is let out of his temporary prison, the pit (20:7), and put into the final hell.

The "pit" seems to refer to the earth's center, elsewhere rendered "deep" and used of hades, the place of departed unsaved spirits. Hades is not hell (or the lake of fire) for hades is to finally issue into hell (Rev. 20:13-14).

In the deepest portion of hades, certain of the angelic beings who fell from great heights are represented as imprisoned.

V. 1-2 literally reads: "To him was given the key of the shaft of the bottomless pit and he opened the shaft of the bottomless pit."

Does it mean that he opened the shaft into the heart of the earth? If so, out would come hordes of lost spirits, human or angelic, perhaps both, Spiritualists who are promising great strides in their field of investigation will have all they desire of spiritism in the days of Tribulation.

Verse 3

What appearance did these spirits have as they emerged from the smoke? *As locusts.*

The further description shows them to be infernal, not earthly. They do not light upon the green things of the earth nor appear to eat anything. They seem to dwell in the air mostly, surrounded with smoke and darkness of the pit.

VERSE 4

Have these locusts anything to do with the green things of the earth? *No.*

Whom do they attack? *Those who have not the seal of God.*

VERSE 5

How long will they be permitted to torment men? *Five months.*

To what is this torment compared? *Sting of a scorpion.*

A scorpion sting is not generally fatal but the pain resulting is the worst inflicted by any animal, it is said.

VERSE 6

What will be the effect of the pressure of these demon powers? *Men will want to die but will be unable to die.*

The expression: "shall desire to die," is literally: "shall fervently desire to die."

VERSES 7-8

John here does his best to describe these infernal powers which will haunt men in the days when Spiritualism will run rampant in the earth.

VERSES 9-10

Here the demon powers are seen in search of men to possess, that they might force men to march against God and His Christ.

VERSE 11

Do earthly locusts have a king? *No* (Prov 30:27).

What is the Hebrew name of their king? *Abaddon.*

What is the Greek name? *Apollyon.*

Abaddon means "destroyer." Why is this name an appropriate one for the devil? *He goes about as a roaring lion seeking whom he may devour* (1 Pet. 5:8).

This title is rendered in both Hebrew and Greek to remind both Jews and Gentiles that they will come under the power of the destroyer if they reject Christ.

VERSE 12

How many more woes are due under the judgments? *Two.*

VERSE 13

From whence does the announcement of the sixth woe seem to come? *The altar.*

The horns of the altar was the place where the blood of sacrifices was received for sins on the atonement day. A call for retribution now comes from this place. When men reject the

blood of the Cross, even the altar, which otherwise speaks of mercy, cries out for vengeance.

Remember that the awful scourges which follow come to arrest a fearful apostasy in the earth. Only extremely violent measures can awaken men in such a state, and even then only a small number will repent.

VERSE 14

From whence do these four angels seem to come? *The Euphrates River.*

It was in the locality of this river where evil powers first attacked the human race. There the first murder was committed and great apostasies occurred, both before and after the flood.

These four angels which appear in that quarter of the earth seem to be leaders in the realm of evil, with strong powers under them. They are delegates of Satan who have been held in restraint till the time comes when God releases them.

VERSE 15

What exact time will be allotted to these powers to do their work? *Hour, day, month and a year.*

What will be the result of their work? *Third part of men slain.*

VERSE 16

We have had infernal locusts, now we have horses of an infernal order, to the number of 200,000,000.

VERSE 17

Remember that the horse is in Scripture suggestive of war, the symbol of defiance. It is no longer one horse, as in chapter 6, but many. The spirit of defiance is everywhere in the air.

Are the horses alone in this vision? *No—have riders.*

Thus the symbol is intensified. Here are human riders borne on by infernal powers from the pit.

What issues from the horses' mouths? *Fire, smoke and brimstone.*

These are the elements of hell being hurled abroad in the earth. Some interpreters take these figures as suggesting diabolical methods of human warfare in the last days. It is suggestive, to say the least, that an inventor has brought forth what he calls "Diabolical (devilish) Rays" for use in modern warfare. Electric fire can be flashed through space, destroying objects miles away, stopping the machinery of great battleships or manufacturering plants and bringing down airplanes from a great height. Such inventions in the hands of demonized men would surely result in the destruction of a great part of the race as here indicated.

VERSE 18

What part of the human race will be destroyed by these forces? *Third part.*

VERSE 19

Of what is the "tail" sometimes symbolical in Scripture? *Lying prophets* (Isa. 9:15).

To what extremes will these false teachers go in their opposition to God? *Even prepare war against God* (Mic. 3:5).

VERSE 20

Did these plagues have a purifying effect upon the balance of mankind? *They repented not.*

When the "seals" were first broken, men were seen to tremble at His wrath. Here they have become callous. In spite of repeated warnings they rush on in their demon worship and moral corruption.

VERSE 21

To the sins of what place did Jesus compare the corruptions of the last days? *Sodom* (Lk 17:28-30).

REVELATION 10

Chapters 10 and 11 should be taken together. They form a parenthesis in the prophecy of woes.

VERSE 1

How is this mighty angel designated in the Old Testament? *Angel of His presence* (Isa. 63:9).

Clouds are connected in Scripture with manifestations of Deity. On Sinai there was a thick cloud. A cloud shrouded the Mercy Seat. A cloud went before Israel. Christ cometh with clouds. In each case the clouds suggest Deity being manifested toward fallen man. The mighty angel here, therefore is probably none other than Christ Himself.

What was seen upon His head? *A rainbow.*

(Lit "*the* rainbow.") This was originally the sign of God's covenant with the earth. See Isa. 54:9.

While clouds indicate judgment storms, the rainbow tells of protection for the believing.

What was the appearance of His face? *As the sun.*

Remember that it is as the rising sun that Christ is coming to Israel (Mal. 4:2).

To what are His feet compared? *Pillars of fire.*

What is said of them in 1:15? *Like unto fine brass glowing in a furnace.*

As pillars His feet are firm and mighty. As fire they are irresistible.

VERSE 2

What is seen in His hand? *A little book.*

Where have we seen this book before? *In the right hand of Him who was on the throne* (5:1).

There we saw that it represented the title deeds of inheritance forfeited by man and recovered by the Lamb. He has taken the book from the hand of God.

Is it any longer sealed? *No—open.*

The seals broken, He is about to claim as His possession the whole earth. We may expect a contest to follow. Verses 8-9 show the disposal made of the book.

What is Christ seen claiming here by the placing of His feet? *Sea and earth.*

Of what is the placing of the feet, in connection with the promises of God, made significant in the Old Testament? *Claiming the inheritance* (Deut. 11:24; Josh. 1:3-4).

VERSE 3

What did John hear? *Mighty voice from heaven.*

What did Jeremiah say Jehovah would do when ready to bring destruction? *Roar from on high* (Jer. 25:30).

To what is the roar here compared? *That of a lion.*

This is evidently an allusion to His royal rights as "Lion of the tribe of Judah."

What other sounds were heard? *Voices of seven thunders.*

In chap. 4 thunders and lightnings from the throne suggested divine indignation. Here the thunders roar in response to the shout of the Lion of the tribe of Judah. All the powers of heaven are in sympathy with His claims and the whole government of God is about to come into action.

VERSES 4-5

Is John permitted to reveal all that he saw at this time of the horrors coming to pass? *No—sealed up.*

VERSES 6-7

The words, "time no longer" should read: "no longer delay." There is an appointed time for the accomplishment of all these things. These conditions cannot tarry beyond that time, and are to be taken up with speed.

Though He seems to tarry in fulfilling His promises, of what are we assured and what are we to do? *They are for an appointed time and we are to wait for it* (Hab. 2:2-3).

VERSES 8-9

What was John directed to do with the little book? *Take it and eat it.*

What would be the double effect? *It would make the stomach bitter and the mouth sweet.*

This reminds of Ezekiel's experience (Ezek. 3:3, 14). To him the word was as honey for sweetness, but it caused him to

go on a mission which caused him bitterness of spirit. It costs us something to be wholly consecrated believers. As sweet as the Word is to us, we cannot but feel sad as we think of the course things must take with the world.

Dr. Lange says: "Apocalyptic things have a wondrous charm. To the honeylike sweetness of the little book in the mouth, that enormous mass of literature testifies which is engaged in the expounding of it. But whosoever has with some degree of understanding appropriated the little book, is greatly pained within him by its startling perspectives and images."

VERSE 11

The further things that John must reveal follow in the next chapters.

REVELATION 11

Chapter 10 reveals to us the claiming of earth and sea by the angel of the Lord. He has set His feet upon them, revealed His title deeds and declared that there shall be no further delay. Chapter 11 is the first result of this declaration and judgment begins to move rapidly toward its climax.

VERSE 1

To what is the measuring reed compared? *A rod.*

This indicates that the measuring implement which sets apart a certain area to God, also is a rod of chastisement upon that part which He does not claim.

When the new Jerusalem is measured, what kind of a measuring implement is used? *A golden reed* (21:15).

What does John's measurement here include? *Temple, altar and them that worship therein.*

Note that this is not the church, but the Jewish temple. The Jew is again in the foreground (Rom. 11:21-25). The measuring of the temple and altar speaks of His receiving again of the Jew. The language of this chapter proves the connection to be Jewish. In the Tribulation period Jerusalem will be repopulated, the temple rebuilt and worship restored. In the sealing of the 144,000 (chapter 7), we have seen that there will be many true worshippers.

VERSE 2

What part is not included in the measurement? *The court,*

Why? *Given over to the Gentiles.*

How long will the Gentiles continue to profane the temple courts? *Forty and two months.*

Measuring is a judicial act. God is laying down His lines,

even as men do when they are about to take possession of a property. Christ is about to claim His inheritance and His first move is to claim His true believers in Israel. What lies outside His lines is treated as rejected and defiled. Prophecy everywhere indicates the Gentile perversion of everything sacred in the last days (except for the saved remnant). Antichrist, the great Gentile leader, will claim the house of God for himself.

How long did Jesus, when on earth, say the Gentiles would tread down Jerusalem? *Until the time of the Gentiles be fulfilled* (Lk 21:24).

Verse 3

For how long a period will God have two special witnesses in the earth? *Twelve hundred and sixty days.*

It does not appear whether they witness during the first or last half of the Tribulation. It is probable that it is during the first half and that their massacre occurs about the time antichrist comes into full power.

Both law and Gospel require two witnesses when some vital truth is to be established (Deut. 17:6; Mt. 18:16). Gospel heralds were sent in pairs. God is therefore giving through two immortal witnesses His final Tribulation testimony.

Who are these witnesses? We cannot be too dogmatic where revelation is not clear. Some in the early church believed they were Elijah and Enoch returned. Enoch and Elijah were both translated into heaven without death. Enoch also foretold the Lord's coming to execute judgment (Jude 14-15). The miracles performed by the two witnesses resemble those performed by Elijah in olden times. The false prophet, who will be on the scene during the latter half of the Tribulation, performs miracles that are clearly in imitation of those performed by Elijah of old (13:13). As to the identity of Elijah the writer does not think there is any question.

What did Malachi predict concerning Elijah? *Should be sent before the coming of the great and dreadful day of the Lord* (Mal. 4:5).

Some consider Mt. 17:12 an objection to the idea that Elijah is to return. Mt. 11:14, however, shows clearly that John the Baptist was not really Elijah. If he was really Elijah, whether or not the people received him, it could not have altered his indentity. The truth is cleared up in Lk 1:17—he came "in the spirit and power of Elijah." John denied that he was Elijah in person. We believe Elijah himself will appear according to Malachi, and that he is one of the two Tribulation witnesses.

Who is the second witness? We have already presented what can be said in favor of Enoch. Some quote Jn 21:22 as

proof that it will be John the disciple. It seems to the writer that there is more abundance of evidence in favor of Moses than for either Enoch or John.

We believe the transfiguration scene (Mt. 17) was intended to be a prophetic picture of the power and coming of Christ (see 2 Pet. 1:16-18).

What does the next to the last book of the Bible say as to the body of Moses? *Michael the archangel contended with the devil to get possession of it* (Jude 9).

Was there any mystery concerning the body of Moses even soon after his death? *No man knew where his sepulchre was* (Deut. 34:6).

This is strange in view of the fact that he was the greatest leader of Israel. Did God for some reason wish to have him present in mortal body? Did He wish to use him with Elijah, fourteen centuries later, to present the kingdom vision? And may the two appear again together just preceding the kingdom's establishment? We cannot emphatically answer, but the evidence is interesting.

Verse 4

To what are these two witnesses compared? *Two olive trees and two candlesticks standing before the God of the earth* (lit. "lamps").

See Zech. 4:11-14. These two emblems are connected. Olive trees are feeders of the lamps. Through a golden pipe they empty the oil into the lamps which give out their light before God. We thus have a glorious picture of the office of these two witnesses. They are channels of His grace and concentrations of His light in that dark period.

Verses 5-6

What is the first power attributed to these witnesses? *To shut heaven that it rain not* (v. 6).

Of whom does this remind us? *Elijah* (1 Kgs 17:1; Jas 5:17).

What are the second and third powers attributed to them? *To turn waters to blood, smite the earth with plagues.*

Of whom are we now reminded? *Moses* (Ex. 7:19).

Verse 7

What happens when their testimony is finished? *The beast causes them to be killed.*

It is the old story. The dupes of the devil are ever thinking that by killing God's witnesses they can get rid of the truth.

Verse 8

Where was our Lord crucified? *Jerusalem.*

To what two places is Jerusalem compared spiritually at the time of these witnesses? *Sodom and Egypt.*

Note that when God wants us to take Scripture as other than literal, He makes it clear. Jerusalem is not Sodom or Egypt, yet spiritually, in its apostasy, it is both (cf. Isa. 1:9-10; 3:8-9; Deut. 32:30-33; Jer. 23:14).

VERSE 9

What outrage will be committed with reference to the bodies of God's witnesses? *Left in the streets three days and a half.*

This is significant in view of the fact that the worst criminals, according to Jewish law, were buried on the day of death (Deut. 21:22-23). All law and sense of decency is set aside in the defiance of men against God.

VERSE 10

How will men celebrate the event? *Will rejoice, make merry, send gifts one to another.*

These witnesses will be a thorn in the flesh of all sinners. In many lands hatred of an enemy is expressed by refusal to bury him and by rejoicing over the death. When John Huss was burned at Constance, banquets were held.

VERSE 11

What will happen to the deceased witnesses? *They will come to life.*

What will be the effect? *Great fear will fall upon sinners.*

VERSE 12

What happens next? *They ascend to heaven in a cloud in the sight of their enemies.*

When were these two last seen in a bright cloud? *At the transfiguration of Christ* (Mt. 17:5).

VERSE 13

What will attend their resurrection and ascension? *An earthquake destroying a tenth part of the city.*

What happened at the death and resurrection of Christ? *Earthquakes* (Mt. 27:54; 28:2).

VERSES 14-17

We now come to the last trumpet (cf. 8:2).

This includes everything involved in finishing up the judgment work. From it come the seven vials.

Heavenly voices are heard responding to this announcement. They have witnessed the awful opposition of men toward God and cannot but be aroused when the termination period is announced.

VERSE 18

Is there any indication here that the world will be "made safe for democracy?" *No.*

It is utter folly to talk of Christian governments and curing the ills of the nations by political means. It is true there are many Christian men who have part in governmental administration, and that Christian ideas often temper the laws that are enacted, yet remember that governments are not Christian. They all have beastly insignia and all are prepared to crush each other the moment there is any provocation.

VERSE 19

Where was this temple seen? *In heaven.*

Earthly tabernacles and temples are represented as copies of the true ones in heaven (Ex. 25:40; Heb. 9:23). Heavenly and earthly worship were once in close union but sin has separated. Some day the prayer, "Thy will be done on earth as it is in heaven," will be answered and there will be perfect oneness between heavenly and earthly worship.

What was seen in the temple? *The ark of the covenant.*

Remember that all of God's solemn promises to Israel were kept in the ark of the covenant. The ark was kept in the tabernacle at Shiloh until the time of Eli, when it was taken to the battlefield in the hope that it might save Israel from the Philistines. The Philistines won, however, and took the ark, with the result that wherever they took it trouble followed. They were eager to get rid of it so it was brought to David and placed later in Solomon's temple. It is said to have disappeared when the Babylonians plundered the city.

Where is it? Some say Jeremiah hid it. Many Jews have believed that when their Messiah should come He would produce it. To them it was always the token of Jehovah's presence among them. Its appearance here is very significant, for Israel's cause is being taken up and their national blessing time is at hand. The next chapter has especially to do with Israel.

REVELATION 12

Another parenthesis follows the sounding of the seventh trumpet. It seems as though Christ could not proceed too rapidly into the future lest John become confused. Therefore as the revelation proceeds, He frequently goes back to review some aspect of the situation, not hitherto emphasized. The account is not strictly consecutive. The side views we are given help us to see how the Tribulation judgments come to their climax.

VERSE 1

The word "wonder" should read "sign." When things are figurative we are plainly told. Some say everything in Revela-

tion is symbolical. If so, why does the writer take such pains to designate which things are symbolical?

The scene of this vision is on the face of the heavens, and the woman is a sign for something else.

What was the wonder John saw? *A woman clothed with the sun, the moon under her feet, on her head a crown of twelve stars.*

Some take the woman for the Virgin Mary. It is hardly probable that so spectacular a picture would be used to denote the lowly Virgin.

Others say the woman is professed Christendom, and the child, the mystical church. But professing Christendom is not clothed with the sun and is not travailing in the birth of souls.

If, however, we let the Scripture interpret the figure, the answer is not far to seek. The woman's child can be none other than Christ (v. 5). Christ was brought forth from the nation of Israel, tribe of Judah.

What title is given Israel in the Old Testament? *Daughter of Zion* (Mic. 4:10).

Who was to be born of this nation, the daughter of Zion? *He that shall be ruler in Israel* (Mic. 5:2).

As concerning the flesh, of whom was Christ born? *Israel* (Rom. 9:5).

One clothed with the sun must be a dispenser of light to all nations. What people especially held that position with relation to the world? *Israel* (Rom. 3:1-2).

From what people did the light of salvation proceed to all the world? *The Jews* (Jn 4:22).

What did Jehovah say He would be to His people Israel? *Sun and shield* (Ps. 84:11).

As the result of the oracles of God being committed to Israel, what happened to all other nations? *They have seen a great light* (Isa. 9:2).

Under Israel's feet is seen the moon. She is therefore closely connected to another light bearing body. The sun gives light in the day-time but the moon is its reflector at night. The moon is a remarkable type of the church. Israel's light at present is eclipsed and she puts the church, the heavenly light-bearer, under her feet until the present dispensation of darkness is past.

The twelve stars on the woman's head are again suggestive of Israel. Twelve is Israel's number. Israel had twelve notable lights in the old dispensations, in the twelve patriarchs, and at the opening of the present age, twelve more are found in the apostles of Christ.

NOTE.—This is an exceedingly important chapter. Dr. Seiss calls it the backbone of the whole book. It is not strange that there has been so much confusion in its interpretation. Failing to see that the sun-clad woman is Israel, many commentators have brought strange ideas from this chapter. Let us sum up seven proofs in the chapter that Israel is intended.

1. Israel is the "daughter of Zion," said to be travailing in birth (Mic. 4:10; 5:3).

2. Israel is in a special sense the people clothed with the glory of Jehovah.

3. Israel is the people associated with the number twelve (tribes, partriarchs, apostles).

4. Israel brought forth the Messiah and from her came the church, which will rule with Christ in His kingdom (vs. 2, 5; cf. 2:26-27).

5. Israel was the wilderness people (vs. 6, 14). They were ever going to the desert as a place of refuge.

6. Israel's special guardian angel is Michael (v. 7; cf. Dan. 10: 13, 21; 12:1). Here Michael rises up in their defense during the Tribulation.

7. Israel was the nation to whom "eagles' wings" were given (v. 14; cf. Ex. 19:4).

VERSE 2

What was given to Israel? *Unto them a child was born and a son given* (Isa. 9:6).

What was this child destined to do? *Carry the government on His shoulders* (Isa. 9:6-7).

How much of the earth is He to rule? *Uttermost parts* (Ps. 2:7-8; cf. v. 5 of our chapter).

Note also that the same language is used of Christ's body, the true church, in Rev. 2:26-27. They are to rule with Him over the nations. In thinking of the man-child who is to rule, we must therefore associate with Him, His body, the church. The child of the sun-clad woman includes the mystical as well as the literal body of Christ. (See 1 Cor. 12:27; Eph. 1:22-23).

VERSE 3

What was next seen? *A great red dragon.*

This terrible sub-marine animal is used to represent the devil as well as the serpent; not that Satan is literally a serpent or dragon, but that he is a terrible and subtle enemy.

The blood-red color suggests his bloody administrations.

What did Jesus call the devil? *A murderer from the beginning* (Jn 8:44).

How many heads did John see on the dragon? *Seven.*

How many horns? *Seven.* Crowns? *Seven.* Horns? *Ten.*

Seven is the number of fullness and the seven horns and crowns may simply suggest that he has gotten under control the entire imperial government of earth. Satan is the prince of this world (Jn 12:31; 14:30; 16:11). The world, in the Tribulation, will lie fully in the wicked one (1 Jn 5:19).

Some see an allusion to Dan. 7, where Babylon, Persia, Greece and Rome are compared to four beasts, the third of which had four heads, signifying the four divisions into which the Grecian empire would be divided (Dan. 8:8). Add together the one head of three empires and the four heads of one empire, and you have seven heads, Satan being the great inspirer of all these powers in the last days.

"Ten horns" bring to mind the ten divisions of the Roman Empire, prefigured in the ten toes of Nebuchadnezzar's image in Dan. 2 (the last stage of the fourth empire). In Rev. 13:1 crowns are seen upon these ten horns. Under antichrist great power will be centered here.

VERSE 4

What was the dragon seen drawing out of the heavens after him? *Third part of the stars of heaven.*

What name meaning "day-star" is given to Satan himself in the Old Testament? *Lucifer* (Isa. 14:12).

What heavenly beings did Lucifer draw after him in his fall? *Angels that kept not their first estate* (Jude 6:2; Pet. 2:4).

Against whom does John see Satan here directing his attacks? *The child of the woman.*

How soon did he begin his efforts to devour the child? *As soon as born.*

Whom did the devil use in his earliest attempt upon the Christ-child? *Herod* (Mt. 2:16).

Remember, also, that Satan is not only at enmity with Christ but with His church, the spiritual seed of the woman. The voice of all history tells the story of the dragon's hostility to Christ and His body.

VERSE 5

Who is the child who will rule the nations? *Christ* (2:27); 19:15).

Who will rule with Him? *The church* (Dan. 7:27).

What would first happen to Him before He should rule? *He would be caught up to God and to His throne* (v. 5; cf. Acts 1:9-11).

Who else will be caught up before this world-wide rule begins? *The church* (1 Thess. 4:17).

VERSE 6

What did the woman next do? *Fled into the wilderness.*

Israel will be left on earth for a wilderness experience after the rapture of the church. In this age Israel is spiritually dead, but a revival will come in the Tribulation (Rom. 11:24-25).

Who prepared a place of protection for Israel's true believers in that time? *God.* For how long a time? *1260 days.*

The marvel is that through all the centuries during which Israel has been in dispersion, the "daughter of Zion" is still kept alive in partial national life. It is not strange that God should preserve them even in the "time of Jacob's trouble."

VERSE 7

Note that in immediate connection with the catching up of those who are to rule the nations, there is a war in heaven.

Who comes into action in this celestial war? *Michael and his angels.*

Daniel shows us that the time when Michael stands up is the time of resurrection and rewarding of saints (Dan. 12:1-3). Note also that Michael is Israel's guardian angel (Dan. 10:13, 21—"Your prince" [see also 12:1] "standeth for the children of thy people"). The Hebrews always called Michael their "Advocate."

VERSE 9

Who is seen here to be cast out of the heavenlies? *The dragon, that old serpent, the devil, Satan.* Who else with him? *His angels.*

Satan is now 'the prince of the power of the air" (Eph. 2:2). The day is coming when the heavens will be rid of him and he will, with his forces, run rampant in the earth.

Note that all his worst titles are here heaped upon him. We are not left in doubt as to who the serpent was in Eden. It was no mere snake. It was Satan himself.

VERSE 10

Read the testimony of these heavenly ones carefully. It is the church rejoicing that the casting down of Satan has begun. "Now is come salvation,"—not meaning individual salvation but completed salvation, when all the redeemed together are caught up where Christ is (Heb. 9:28; Rom. 13:11).

What title do they give the dragon in this verse? *Accuser of our brethren.*

In Jewish tradition, Satan is referred to as "the accuser." These many centuries he has had plenty of occasion to accuse them with their utter failure as "the chosen people." Note the use of the word "brethren" with reference to the Jews in Mt. 25:40. Satan is of course also the accuser of all believers.

VERSE 11

By what power will the Tribulation saints overcome Satan?

The blood of the Lamb. Lit. "because of the blood" (see Heb. 2:14).

What else enters into their deliverance? *The word of their testimony.*

What must they be willing to do for Christ? *Give up their lives.*

VERSE 12

Why will the devil bring out his most malignant forces in this period? *He knows he has but a short time.*

What did Jesus say as to the length of this period? *It should be shortened* (Mt. 24:22).

VERSE 13

Upon whom will the dragon take out his spite when he is cast out of the heavenlies? *Israel.*

VERSE 14

What was given to the woman (Israel)? *Two wings as of a great eagle.*

What were these for? *To enable her to escape into the wilderness.*

Will this expression not be a reminder to Israel of the day when she was delivered from Egypt? Note reference to "wings" in Ex. 19:4. This was a way of telling them they were helpless apart from God, and so it will be in the Tribulation.

Israel was in the wilderness much of the time. It was their refuge place. The wilderness was "her place." These expressions clearly identify the woman as Israel.

For how long will they be "nourished" in the wilderness? *Time, times and a half* (3½ years).

What has Jehovah promised in the Old Testament to do for some in Israel when the day of indignation comes? *Hide them till the indignation be overpast* (Isa. 26:20; Zeph. 2:3).

VERSE 15

What action does the serpent take toward Israel? *Casts a flood out of her mouth to destroy her.*

The floods are typical in Scripture of restless national enemies. (See Jer. 46:7-8; 47: 2-3).

VERSE 16

What defeats Satan in this purpose to destroy the remnant of Israel? *The earth helps Israel and swallows up the flood.*

This reminds us of Moses' song regarding the supernatural help that came to Israel in olden days. "The earth swallowed" their enemies (Ex. 15:11-12). Perhaps earthquakes or volcanoes in the Tribulation time will hold back Israel's enemies.

Verse 17

In the opening of the chapter, the woman's seed was the man-child. Now it is the "remnant of her seed"—evidently those who have believed in Christ following the rapture, and probably as a result of the testimony of the two witnesses. True believers among the Jews have always been greatly persecuted, but in the Tribulation they will be hunted with an even more desperate hatred.

REVELATION 13

From the earliest days of the church, devout students have held that there would be a personal antichrist in the latter days, the seed of the serpent in ultimate development.

Satan has always sought human instrumentality, for since he is a spirit being he cannot work without it. There is no doubt that he has embodied himself, to a degree at least, in many notorious characters of history. Scripture teaches that in due time he will have a masterpiece in the person of the antichrist. This chapter depicts his rise in the world in the days of the Tribulation.

Verse 1

Is the beast a system or a person? *A man* (v. 18).

What two titles are given him in 2 Thess. 2:3? *Man of sin, son of perdition.*

Early believers unanimously held that antichrist would be personal. This chapter presents in a symbolical way the one who will gain political sovereignty of the world. Those who take antichrist as a system or government will surely admit that such a gigantic system or empire would require a personal director of extraordinary ability.

From whence does John see this beast coming? *Out of the sea.*

We have already noticed several times that seas are typical of restless nations. As a political leader, the beast seems to come from the world itself, perhaps the hero of some war,—yet he has in reality another origin.

How many heads does he have? *Seven.* Horns? *Ten.*

Chapter 17 explains the seven heads as seven kings; five fallen at the time, one existing, the seventh to come. Horns are typical of powers and the crowns are badges of regal dominion, showing that the ten powers are at this time in full sway. These ten are probably the ten on the territory of the Roman Empire. Antichrist is the controller of all these powers.

Verse 2

What four beasts enter into his composition? *Leopard, bear, lion, dragon.*

These remind us of the four beasts of Daniel's vision. Daniel however, saw them as successive empires, while John beholds all these elements united as one in the last times with the devil the real power behind all world powers.

Verse 3

What had happened to this wound? *Had been healed. been wounded to death.*

What happened to this wound? *Had been healed.*

Lit.: "The stroke of his death was healed."

Many take this to mean that antichrist is one of the seven monarchs resurrected. The passage seems to indicate the return of one known to have been dead. Possibly this is why the world wonders after him.

How general will be the homage paid to him? *All the world.*

This is something all leaders thus far have failed to do. They could not get the homage of all nations. Here is one whom all look up to as the most fascinating, sagacious, daring statesman who has ever lived. He makes himself solid with all classes of politicians for he has power to pass out "political plums" galore.

Verse 4

To what extent will men go in their admiration? *Will accord worship to the devil and the beast.*

Many no doubt will think the millennium has come and that antichrist is the long expected world redeemer.

But who is the real inspirer of this leader? *The devil.*

When Satan in our Lord's wilderness temptation, took Him into a mountain and offered Him world kingdoms if He would but worship Him, he found One who would not meet his conditions. Antichrist, however, will accept his conditions and will thus, for a time, be enabled to manifest great power.

Verse 5

For how long will God permit antichrist to exhibit these Satanic powers? *Forty-two months.*

Remember that the beast's period of operation by miraculous power is limited to the last three and one-half years of the Tribulation.

Verse 6

What similar prophecy concerning the beast is given by the Spirit through Paul? *Will exalt himself above all that is called God or that is worshipped—claims to be God* (2 Thess. 2).

What did Daniel say he should speak against God? *Marvelous things* (Dan. 11:36).

He is anti-God as well as anti-Christ.

VERSE 7

What did Daniel foresee as to the beast's activities against the people of God? *Would make war with them and prevail against them* (Dan. 7:21).

Recall that the beast overcomes the two witnesses of God (11:7), that he persecuted the woman, Israel (Chap. 12), and that under him all will be martyred who refuse his mark (Chap. 13).

Who once made a proposition to Christ as to power over all peoples? *The devil* (4:6).

VERSE 8-9

Will any child of God become entangled with him? *No* (v. 8).

The exhortation of verse 9 should be noticed. It is found in connection with several of the most vital truths in this book. Many try to ignore the Scripture teachings concerning antichrist. They treat it as a mere speculative subject. Our Lord foresaw this. Here is His personal warning for the last days.

VERSE 10

What did our Lord say as to those who take up the sword? *They shall perish with the sword* (Mt. 26:52).

Those who engage in the beast's enterprises against God's people need to be warned that retributive justice will be on their track. See the law of retaliation in Isa. 33:1.

The patience and faith of the saints will be sustained by the knowledge that God's vengence is certain upon their oppressors (cf. 14:11-12).

VERSE 11

From whence does John now see a second beast coming? *Out of the earth.*

Who is this second beast? *The false prophet* (20:10).

Some recent Bible scholars take the second beast to be antichrist and the first beast a world emperor. From the early fathers to the Reformation, however, the first beast was taken to be antichrist and the second beast "the false prophet" as he is twice called in this book. The foremost figure in opposition to God and Christ is certainly the first beast. He is received by the masses as Messiah and worshipped as deity. The second beast acts as his forerunner and appeals to the religiously inclined. Scripture everywhere foretells false Christs and false prophets. These all head up finally in the antichrist, who would most naturally be introduced by a great false prophet.

Recall that God has two great prophets in the world at this period pointing to Christ. The infernal pair of chapter 13 caricature the works of Elijah and Moses and counterfeit the Triune God (Satan, v. 2; Beast, v. 2; False Prophet, v. 12).

What is significant about this prophet coming up out of the earth? *It is where evil spirits came from* (1 Sam. 28: 13).

Note also that both beasts go into the lake of fire "alive"—they do not die (19:20).

To what are the horns of this beast compared? *Those of a lamb.*

How many horns are seen on the head of the True Lamb? *Seven* (5:6). Note also that Christ is called "THE Lamb." This beast is "like A lamb."

It is this expression that leads some to take the second beast as antichrist. However, he makes no claim to being the Messiah but by gentle and lamblike ways seeks to cause all to worship the first beast.

Who is back of his prophetic messages? *The dragon.*

Many people are deceived by the smoothness and sweetness of false prophets, not perceiving that the devil's messengers have always gained their followings by these methods. The serpent in the beginning deceived Eve by his smoothness. Here is the false prophet compelling all men by his guile to bow down to the beast.

Verse 12

Whom does he seek to get all people to deify? *The first beast.*

The trend of evolutionary teaching in recent years has been toward the deification of man. The serpent in the beginning declared that if men would become independent of God they should "be as gods." This reaches its climax in antichrist.

Note the further reference to the beast's deadly wound which was healed. The true Christ is a resurrected man, and because of this He has been given His place as the head of all power. Antichrist counterfeits this and the false prophet urges men to worship him because he was dead and is alive. In our day science is talking of bringing men from the dead, and here is Scripture evidence that in the last days it will be done.

Verse 13

Whom is the false prophet imitating in causing fire to come down? *Elijah* (1 Kgs 18:38; 2 Kgs 1:10).

Remember that Elijah will be on earth at this very time. This prophet deceives the people by mimicking his miracles. In these days thousands are carried away by anything that savors of the supernatural. They are ready to acclaim anyone of God who

can do things not accounted for on natural grounds. We need to remember that there is supernaturalism of the devil, and so closely counterfeiting the true that only those having spiritual discernment can tell the difference (Deut. 13:1-5).

VERSE 14

How far will the false phophet go in his glorifying of antichrist? *Will get them to make images of him to worship.*

What had been the cause of the beast's death? *A sword wound.*

VERSE 15

What marvelous power will the false prophet display in regard to these images? *Will cause them to speak.*

Without a doubt Spiritualism comes into play here, the lying spirits speaking through the images even as they often do through human mediums.

What will the prophet finally demand? *Those who will not worship the beast shall be killed.*

VERSE 16

How will the beast's worshippers be identified? *Will have to bear a mark in their right hands or on their foreheads.*

VERSE 17

What measures will cause everyone to be open in his acknowledgment of antichrist? *Cannot buy or sell without his mark.*

In these days the true Christ is often neglected because professing Christians are intent on buying and selling to make money. Antichrist does not intend to be neglected. The worship of him must have first place. His advocates employ the boycott idea to compel all to line up with him.

Note that one must have his name or the number of his name. This alludes to the fact that Hebrew and Greek letters were used also for numerals, so that each letter had a numerical value. The Jews were given to applying names which had some significant numerical value. By this process they also sought to find mystical meanings in some of the Old Testament names.

VERSE 18

What does Daniel say about the wise in the latter days? *They will understand these things* (Dan. 12:10).

What is the beast's number? *666.*

It is folly to seek to find these numbers in the name or title of some living person prior to the Tribulation. It can be safely said that these numbers have already been applied to 666 different leaders who proved not to be the antichrist, all the way from Nero to the Romish popes. The Catholics claim to find it in Luther's name.

The simple truth is that six is the bad number in Scripture.

It falls short of divine perfection. Here it is multiplied by tens and hundreds and so marks the beast as one in whom evil is manifested in its worst form. Let us be satisfied to accept this number as heaven's estimate of the antichrist. We know that Satan is busy preparing the world for this coming leader (2 Thess. 2:4). The world is fast plunging toward the Tribulation but the Holy Spirit's presence still hinders the manifestation of antichrist. Let us give ourselves to the winning of others rather then to speculation regarding antichrist and his number.

REVELATION 14

Here we have another pause between storms. The sun shines for a brief time through the parted clouds of judgment, to relieve the blackness of the awful picture set forth in chapter 13. Voices are heard from heaven reminding men that even in judgment, God is a God of mercy.

The same two classes found in chapter 7 are seen here again —the 144,000 Jewish remnant and the multitude of believers of every tongue. Chapter 7 sketches God's care of His people in the Tribulation, whereas chapter 14 pictures it in actual operation.

VERSE 1

Where were the Lamb and His followers seen standing? *On Mt. Zion.*

Where will He stand with His ransomed ones when He comes to reign? *On Mt. Zion* (Isa. 35:10).

With what city is Mt. Zion associated? *Jerusalem* (Isa. 24: 23; Jer. 3:17).

The Lamb standing here with the 144,000 shows that He will in due time take possession of the city where He was crucified, fulfilling the inscription on the cross as "King of the Jews." He will have with Him a special company of Jews redeemed out of the Tribulation.

To what Mt. Zion will the saints of the present dispensation be gathered? *The heavenly Jerusalem—in heaven* (Heb. 12:22-24).

Note that upon the foreheads of the 144,000 is written the Father's name—not the name of the beast (13:17). "Mt. Zion" connects them with the Jewish promises and the throne of David.

VERSES 2-3

In whose presence do they sing their new song? *Before the living ones and elders.*

Their spirits are seen in heaven where the church already was.

What is the song they will sing? *Song of Moses and of the Lamb* (15:3).

For this song see Ex. 15:1-21, the victory song sung by the Israelites at the Red Sea. Every word of it is Jewish, not Christian. It is quite different from the song of the church (5:9-10).

Could any but Israelites sing this new song? *No* (v. 3).

Only those who passed through the sea of Tribulation could enter into such a song. The church could no more sing it than could angels sing the redemption song of the church.

Verses 4-5

The fact that these are "not defiled with women" indicates separation from the worldly religious system of antichrist, or Babylon (17:2-5).

Whom will they follow instead of antichrist? *The Lamb.*

What are they called with reference to the Tribulation scene? *The first fruits unto God and the Lamb.*

They are not first fruits of all the saved but of the Tribulation harvest.

Verses 6-7

What Gospel is to be preached in all nations during the Tribulation? *The everlasting Gospel.*

It is the same Gospel of the Lamb but with a special application to the final days of apostasy and judgment.

What special message will it carry? *Fear God and give glory to Him, for the hour of His judgment is come—worship Him that made heaven and earth* (v. 7).

It is a call to repentance in view of the consummation of events.

How did Jesus characterize the message to be preached in this end time? *Gospel of the kingdom* (Mt. 24: 14). (Note the appropriateness of the 96th Psalm for this time).

Verse 8

Here we have an advance announcement of Babylon's fall. The particulars follow in chapters 17-18.

On "the wine of the wrath of her fornication" see 17:2, 10.

Verses 9-10

This is God's final message to men; the last effort to pluck souls from the wrath about to fall. Verse 10 contains an awful message, but it should be remembered that it will come in a time of fearful apostasy and guilt.

Verse 11

Is there any hope of future restoration for those who belong to the antichrist system? *None forever.*

VERSE 12

What is in contrast with the readiness of men to worship antichrist? *The patience of the saints.*

What will it mean to be patient in the Tribulation time? It will be a costly thing to be true to the Lamb. Some of these words of encouragement found in the book may not mean much to us now but they will be feverishly read in the Tribulation by the saints and in them will be found wondrous depths.

VERSE 13

In what special time will death come as a welcome relief to those who worship Christ? *Latter part of the Tribulation.*

In those days there will be little comfort for a child of God in the earth.

What is the Spirit's special message for them? *They shall rest from their labors and their works do follow them.*

When will their works follow them? *When Christ reigns* (20:4).

What depths of meaning there will be in that word "rest" for these persecuted saints!

VERSE 14

Here we have another indication that the last administrations of divine wrath are about to befall the earth.

With what is the white cloud associated? *Second coming* (Acts 1:1-11; Lk 21:27).

What will it mean to antichrist when Christ comes in this bright cloud? *His destruction* (2 Thess. 2:8).

What is seen in the right hand of the Judge? *Sickle.*

VERSE 15

What is the angel's response to Christ? *Thrust in the sickle and reap—the harvest of the earth is ripe.*

Bear in mind that this is a harvest of vengeance, not of the saints. The church is not in the scene.

Scripture reveals two kinds of reaping. There is a fruit harvest (Mk 4:26-29), a gathering unto God of His saints. There is also a harvest of evil (Mt. 13:30, 39), a gathering of tares to burn.

We are especially told in verse 14 that the Judge carries a "SHARP sickle." This indicates sore judgment upon sinners. It is the ripening of Babylon (Jer. 51:33) and the harvest is a harvest of woe (Joel 3:11-16).

VERSE 16

What is first reaped? *The earth.*

What is next said to be reaped? *The clusters of the vine of the earth.*

Note that one is a grain harvest, the other a grape harvest.

The first reaping may refer to the judgments about to fall upon the greatness and glory of the godless world under antichrist. On the vine of the earth, see verse 18.

VERSE 17

Who is now seen with a sharp sickle, aside from Christ? *An angel coming out of the temple in heaven.*

The special pronouncement concerning the grape harvest comes from the temple in heaven (Heb. 9:23-24).

VERSE 18

What other angel joins in this reaping? *One from the altar, having power over fire.*

These pronouncements coming direct from the temple and altar suggest a dealing with Israelites.

The "vine of the earth" is a symbol often applied to Israel. The "winepress" also is used of the sufferings of Israel in preparation for the kingdom (Joel 3:1-2, 9-17). Joel proceeds beyond the harvest and the vintage and shows the result (Joel 3:18-21).

VERSES 19-20

This scene surely corresponds with Armageddon, described in chapter 19. Note Isaiah's warning as to these very times (Isa. 34:1-8).

Will the Holy City itself be invaded at this time? *Without the city.*

The very scene of the crucifixion will doubtless be saturated with the blood of the rejectors of Christ.

How great a distance will flow with blood? *A thousand, six hundred furlongs.* (About 160 miles).

Jerome says that Palestine is 160 Roman miles. The English survey is 140.

Many today declare that war will be abolished and that such scenes as predicted in Scripture will be made impossible. Yet with all the talk of world peace, feverish preparation for the destruction of human life goes on. Science every year produces more dreadful instruments of slaughter. Scientific warfare of the last days will be capable of human slaughter on a scale little dreamed of a few years ago.

REVELATION 15

Prophecy shows that the harvest and vintage (chap. 14) take us to the opening of the kingdom age, but Revelation takes us back over the ground again to touch upon other aspects of the closing scenes of the Tribulation. We have not yet heard of the

fate of the dragon, the beast and the false phophet, the infernal trinity, nor of the end of their worshippers. Before we enter into these final judgment scenes, we are given another brief glimpse into heaven, where Tribulation martyrs are assembled.

VERSE 1

What remains to be done in order to fill up the wrath of God? *Seven last plagues are due.*

VERSE 2

What difference is noted here in the sea of glass from what was said about it in 4:6? *There clear as crystal—here mingled with fire.*

It has now become a reservoir of judgments. Fire is often a symbol of trials permitted of God for the proving of faith (1 Pet. 1:7). Here it suggests the fiery trials through which these saints have gotten the victory.

What do these saints have in their hands? *Harps of God.*

Note that when final judgment strikes antichrist and his hosts the Tribulation saints are represented as beyond the fiery sea playing upon their harps and singing adoration to the Father.

VERSE 3

What song do they sing? *Song of Moses and of the Lamb.*

This is especially the song of Israelites. It recalls the Israelites on the victory side of the Red Sea rejoicing in their deliverance from the foe. (Read this song in Ex. 15:1-11). The Tribulation Israelites, however, add to it the song of the Lamb, or rather the two songs are perfectly harmonized. This recognition of the Lamb of God shows that their victory over sin and death is complete.

The last plagues due to fall upon the ungodly remind us of those upon Egypt which resulted in Israel's deliverance. The Passover Lamb was slain, and the Israelites, sheltered by the blood, escaped the stroke of the destroying angel (see Ex. 12). So here again they adore the protecting Lamb—"Christ our Passover" (1 Cor. 5:7).

The song of Moses (Ex. 15) and the song of Moses and of the Lamb (Rev. 15) are the first and last instances of the mention of song. Redemption history lies between the two.

Note: "King of saints" should read, "King of ages." To church saints, Christ is more than King—He is the Bridegroom. To Israel, He is King and He is King of the ages.

In what connection did Christ speak of Himself as "King?" (the only instance in which He spoke of Himself as King while on earth). *In connection with His second coming* (Mt. 25:31-34).

Verse 4

What is the question in their song? *Who shall not fear thee, O Lord, and glorify thy name?*

How does this compare with the exhortation of the "everlasting gospel" preached to these saints when they were on the earth? *Fear God and give Him glory—the hour of His judgment is come* (14:6-7).

Now, for them, the storm is past and they sing: "Who shall not fear thee?"

What do they say as to His judgments? *They are made manifest.*

Verse 5

What is seen open in heaven? *The temple of the tabernacle of the testimony.*

This refers to the inner shrine, or holy of holies, where was kept the ark in which the Tables of Testimony were kept. The ark is often referred to as "the Ark of Testimony." John now gets a glimpse into the heart of the heavenly tabernacle and sees the ark itself (cf. 11:19).

Verse 6

How were these seven angels clothed? *In pure white linen—breasts girded with golden girdles.*

Of what does this attire remind us? *That of the tabernacle priests in olden times* (Lev. 16:4).

They seem to be priest angels.

Verse 7

Who gave to the angels the final vials of wrath? *One of the four living ones.* (A representative of the true church in heaven. How can one fail to see that the church is not on earth when the vials of wrath are poured out? Even the Tribulation saints are seen in heaven before these final vials reach the earth.)

This is the first we hear of the church having part in the administration of Tribulation judgment, although in 6:1 one of the four living ones gave the command when the first seal was broken.

What authority does Paul tell us shall be delegated to saints? *That of judges of the world* (1 Cor. 6:2-3).

The word "vials" is literally "bowls," such as used in the temple to hold the fire of incense. These priestly censers (8:5) are now seen to contain a fire that means wrath upon sinners, although to saints the same fire gives vitality to their prayers.

Recall that the seal judgments brought on the trumpet judgments, and the trumpet judgments now issue in the vial judgments, which overthrow apostate Babylon. As the plagues of Egypt become more and more severe until Jehovah's purpose was accom-

plished, so the Tribulation judgments come with increasing severity until the victory is given the King of kings.

VERSE 8

What filled the temple at this point? *Smoke.*

What caused it? *The glory of God and His power.*

Of what does this remind us in connection with the Old Testament Tabernacle? *The glory cloud* (Ex. 40:34-35). And the Old Testament Temple? *The same glory cloud* (1 Kgs 8: 10-11).

In those days the cloud veiled the unbearable brightness of Jehovah's presence, but here His wrath is about to be manifested in its most intense form, and the lurid, fiery smoke hides the scene from all in heaven.

In our day some teach that it is inconceivable that God should have such a wrath to be poured out upon men. However, those who have any conception of the holiness of God know that the awful sins of mankind must be punished (see Isa. 6:1-5). But for the many judgments that have already befallen the earth to check man in his mad career, the earth long since would have been turned into hell. Keep in mind that in the Tribulation judgments yet future, the purpose is the complete purging of sin from the world in days when evil has come to its climax. No wonder terrible measures will be necessary.

REVELATION 16

Now comes the command for the pouring out of the seven vials. Judgment will terminate only when the whole empire of Satan and antichrist has been broken to pieces.

FIRST VIAL—VERSE 1

What was the result of this judgment? *Noisome and grievous sore upon men who had the mark of the beast.*

What similar plague (perhaps less intense) came upon the Egyptians because of their treatment of Israel? *Boils breaking forth on man and beast* (Ex. 9:8-12).

What prophecy did Moses give as to what should befall Israelites who should disown God? *God would smite them with the botch of Egypt* (Deut. 28:15, 27, 35).

This prophecy John sees fulfilled in antichrist's days.

SECOND VIAL—VERSE 2

What is affected by the second vial? *The sea.*

With what result? *Water became as blood—everything living in it died.*

Of what Egyptian plague does this remind us? *He turned*

their waters into blood and slew their fish (Ps. 105:29).

Under the second trumpet judgment, what had happened to the sea? *Third part of the sea turned red* (8:8).

Here the whole sea is affected, the waters becoming putrid so that its inhabitants die. Some try to interpret this vial as naval battles in which there will be great bloodshed, but this could not possibly affect the whole sea. We see no reason why these plagues should be regarded as less literal than those which came upon Egypt.

Third Vial—Verses 3-7

What is affected by the third vial? *Rivers and fountains of waters* (v. 4).

Of what Egyptian plague are we now reminded? *Streams and ponds became as blood* (Ex. 7:19-21).

What had happened under the third trumpet judgment? *Third part of the streams affected* (8:10-11).

All streams now become nauseous, so that the followers of the beast can find no water fit to drink.

How does the angel regard these judgments? *They are righteous—they shed the blood of saints and prophets and now have blood to drink* (Vs. 5-7).

While some may shudder at the thought of such judgments, the righteousness of all His administrations will be apparent to all who abhor sin, in that day.

Fourth Vial—Verses 8-9

What power is now brought into judgment action? *The sun.*

Under the fourth trumpet what was the effect upon the sun? *Third part darkened* (8:12).

Now the sun's heat is increased so that many are smitten with sunstroke.

What did Malachi predict as to the heat of that day? *It shall burn as an oven—wicked as stubble* (Mal. 4:1).

What does Isaiah say as to these days? *Inhabitants of the earth are burned and few men left* (Isa. 24:5-6).

Will men turn to God because of this judgment? *Blaspheme name of God* (v. 9).

Fifth Vial—Verses 10-11

Where is the fifth judgment centered? *Upon the seat of the beast* (v. 10).

With what result? *His kingdom is full of darkness.*

With oppressive heat now comes darkness. Men can get along after a fashion when the sun shines, but they cannot long stand darkness.

What does Isaiah say as to the darkness of the latter days?

Darkness shall cover the earth, and gross darkness the people (Isa. 60:2).

What is Joel's description of this time? *A day of darkness and gloominess, clouds and thick darkness* (Joel 2:2).

Is this merely a spiritual darkness, or is the light of the sun actually obscured? *Sun turned to darkness* (Joel 2:31).

What did Jesus predict for the Tribulation days? *Sun shall be darkened—moon shall not give her light* (Mk 13:24).

As these judgments become more sore, do men become more godly? *No—blaspheme the God of heaven* (v. 11).

Men bite their tongues rather than let them utter a prayer to God. If the Great Tribulation does not reform society, it is not likely that hell itself will be a reform school, as some teach.

Sixth Vial—Verse 12

What will be the effect of the sixth vial? *Waters of the Euphrates are dried up.*

What will this mean? *Way of the kings of the East prepared.*

We see no reason why this should not be taken literally. Some say it is figurative of the wasting away of the Turkish Empire, but if this were meant, the drying up of the Nile or the Danube would be more suggestive.

The Euphrates has always been a formidable boundary between the nations east and west. For a thousand miles it runs deep and wide and thus has been a great hindrance to military movements. It is the northeast boundary of the lands promised Israel (Gen. 15:18; Deut. 11:24). Here is ceases to be a barrier, making a passage for kings of the East who are gathering for Armageddon, and bringing destruction in their path.

What does Isaiah foresee as to this same river? *With His mighty wind He shall shake His hand over it and shall smite it in the seven streams, making men go over dryshod* (Isa. 11:15).

What benefit will this be to the Israelites? *Forms a highway for the remnant left in Assyria* (Isa. 11:16).

In 9:13-21, under the sixth trumpet, the same river is referred to as a boundary to destructive powers then active.

Parenthesis—Verses 13-16

What powers are seen to go forth to incite men to the great world war, Armageddon? *Spirits of demons; working miracles go forth from dragon; beast and false prophet* (vs. 13-14).

To what are these demons likened? *Frogs* (v. 13).

(Creatures of the slime, which croak in the darkness).

Note that the Satanic trinity have great forces at their disposal. Perhaps politicians and even preachers will be inspired by these spirits to stir up the people to go forth to universal war. The world is surely preparing for some gigantic conflict.

What does Joel say as to these advocates of war? *Will prevail among the Gentiles, prepare war, wake up the mighty men, let all men of war draw near, beat plowshares into swords, pruning hooks into spears* (Joel 3:9-11).

What last exhortation does Christ give to men, thus preparing for the last war? *Behold, I come quickly—blessed is he that watcheth and keepeth his garments lest he walk naked and see his shame* (v. 15).

If there are any who truly want to repent and refuse the beast's mark, the way is still open, but it can only be at the price of martyrdom. The King's coming is very near when nations begin moving to Armageddon (v. 16).

Note: Armageddon, or Mount of Megiddo, was throughout Old Testament history a place of slaughter, where some of the greatest battles were fought. (See Judges 5:19; 2 Chron. 35: 22-24).

Seventh Vial—Verses 17-20

What is the announcement in connection with this final vial? *It is done* (v. 17).

This marks the point where the end will be reached. When Christ reached the climax of His redemptive sacrifice, He cried, "It is finished." That was the end of judgment for believers, but here we have the end of earth judgments upon unbelievers.

What follows the announcement? *Earthquake such as was not since men were upon earth* (v: 18).

What will many do in their fear? *Go into holes in the rocks and caves of the earth—get on top of rocks for fear of God* (Isa. 2:19, 21).

Nothing creates such pandemonium among men as severe earthquakes.

What will happen to Jerusalem? *Will be divided into three parts* (v. 19).

Note that at the ascension of the two Tribulation witnesses there was an earthquake destroying a tenth part of the city (11: 12-13). Here the disaster is even greater.

Will other great cities be affected? *Cities of nations fell* (v. 19).

This indicates that the whole earth will get the shock and its great cities filled with immense buildings will suffer greatly.

What special city, as the great center of the beast's dominion, will next come in for fearful judgment? *Babylon* (v. 19).

As the center of abominations, this city plays a prominent part in the end time and the next two chapters are devoted to the judgments destroying it.

Verse 20 does not indicate that the islands and mountains

cease to be, but a recession of islands and mountains, moving out of their places, or even disappearing.

What terror next strikes men? *Great hailstones, the weight of a talent, fall* (v. 21).

A talent is said to be 115 pounds. This would mean great blocks of ice. A recent scientific article says that several times hailstones weighing more than a pound have fallen. In Natal in 1874, stones weighing one and one-half pounds went through the roofs of houses as though they were paper. In 1831 stones fell in Constantinople as large as a man's foot, destroying everything. In New South Wales in 1847, hailstones 14 inches in circumference fell. In 1829 houses in some parts of Spain were crushed under blocks of ice, some weighing four and one-half pounds, and a similar occurrence in France in 1844 wrecked houses. Such storms are therefore not impossible, and with the sun darkened and electrical disturbances in the air (v. 18), great stones might be formed of smaller stones as they decended in the air.

Will even this judgment turn men to God? *Men blaspheme God because of the plague of hail* (v. 21).

REVELATION 17

Most interpreters who hold to the historical method apply this chapter to the Roman Catholic church. We do not atempt to say that the Romanist system, at least in part, is not involved in the fall of Babylon the Great, but we believe Scripture shows that Babylon comprises something far greater than Romanism.

It is certain that the great harlot described in this chapter is in contrast to the chaste bride of Christ. One is supported by Christ, the other by the dragon. One has its seat in the heavenly Jerusalem, the other in the earthly Babylon. One has upon her head a royal diadem, the other on her forehead "Mystery, Babylon written." The great harlot, or Babylon, is the "mother of harlots and abominations of the earth," a position that cannot be ascribed to the Catholic church.

Recall that Babylon's fall was announced in chapter 14. Now, under the seventh vial, the stroke falls.

VERSE 1

What is the woman of this chapter called? *The great whore.*

Note that this is the term used of apostate peoples in the Old Testament (Is. 1:21; Jer. 2:20; Ezek. 16:15; 23:1-2; Hos. 4:15; Mic. 1:7). The great harlot here represents a great counterfeit religious system (but not apostate Christendom, as some hold). This distinction will appear as we proceed.

There are four women in the symbolism of Revelation. (1) *Jezebel* (representing, we believe, the papal system—Rev. 2:20). (2) *Woman clad with the sun* (representing Israel—Rev. 12:1). (3) *Great whore, Babylon* (mother of religious abmoninations —chap. 17). (4) *The Bride of the Lamb* (the church saints —Rev. 21).

Where is the great harlot sitting? *On many waters.*

Waters, we have seen, typify masses of the earth's population (v. 15). This harlot system reaches to all nations. There are millions upon millions who know nothing of the papacy, but who belong to Babylon.

VERSE 2

Of what special sin is this woman guilty? *Fornication with the kings of the earth.*

Note that the charge is NOT ADULTERY. In Scripture, adultery is the sin of uncleanness committed after marriage; fornication, the same sin committed out of wedlock. The woman there is not an apostate bride of Christ, nor does she make any profession of being Christian. She stands for something entirely outside of Christendom. She gathers unto herself all the utterly false, idolatrous religions.

(The sin charged against Israel, the professed WIFE of Jehovah, was ADULTERY [Ezek. 23:37—cf. Jer 3:14]).

What had the woman done to the inhabitants of earth? *Made them drunk with the wine of her fornication.*

The inhabitants of earth were drunk with this wine many centuries before Romanism came upon the scene. Two-thirds of the earth's population is in pagan idolatry today, drunk on the wine of Babylon. A great part of the remaining third are gathered up in Mohammedanism, Catholicism, Judaism, false cults and infidelity.

VERSE 3

Where is the woman now seen sitting? *Upon a scarlet colored beast.*

Is the woman or the beast in any way favorable to Christianity? *Full of names of blasphemy.*

The beast represents the civil power (under antichrist). The woman is the false religious system supported by the apostate civil power.

The beast's seven heads possibly picture his complete governing power; the ten horns, the kings reigning in antichrist's time.

VERSE 4

Of what color is the woman's raiment? *Purple and scarlet.*

Many interpreters insist that these colors identify the robes of Romish bishops and cardinals. In this respect Rome may resemble

Babylon, but the point is that this vast idolatrous system decks herself in the royal colar of the Messiah (Mk 15:20) and even counterfeits the "vesture dipped in blood." She is in no poverty but is surrounded with the world's wealth and splendor.

With what is this woman decked? *Gold, precious stones, pearls.*

What does she hold in her hand? *Golden cup.* Full of what? *Abominations and filthiness of her fornication.*

She invites to sensual uncleanness. This is the poison of all idolatrous systems, not simply Romanism.

What is represented by the "abominations" in the cup? *Idolatries* (Ezek. 16:36).

The filthiness of fornication is the result of the idolatrous worship. Such has always been the case.

VERSE 5

What is the name written upon her forehead? *Mystery, Babylon the Great.* Mother of what? *Harlots and abominations of the earth.*

With what other "mystery" is this mystery Babylon associated? *Mystery of iniquity under antichrist* (2 Thess. 2:7-8).

An important key to the interpretation is in the name "Babylon," which signifies "confusion" (Gen. 11:9).

Who was the founder of Babel? *Nimrod* (Gen. 10:9-10).

Our version calls Nimrod "a mighty hunter before the Lord" but the Targum of Jonathan gives it: "mighty rebel before the Lord," and the Jerusalem Targum: "mighty in sin before the Lord."

Idolatry is believed to have originated with Babel and its first king, Nimrod. The tower of Babel was the first attempt to worship the host of the heavens. Idolatry was not evolved by half-civilized peoples but had a sudden rise among civilized people. All pagan systems grew out of Babel and reveal the same character. The original design was hindered by the confusion of tongues. (Nimrod—"rebellious panther." Babel—"gate of gods").

As "mother of harlots" the woman symbolizes debauched worship, as shown above. Keep in mind that she is mother of all perverted systems in the world. Rome is not, but may be one of the systems.

VERSE 6

What had the woman been drinking? *Blood of saints and martyrs of Jesus* (cf. 16:6).

It is true the Romish church martyred many Protestants, but the "prophets" were dead centuries before Rome existed. There were also thousands of "martyrs" before there was a pope.

What was John's impression of the power of this system in the world? *Wondered with great admiration* (lit.: "with great wonder").

VERSE 7

What backing does the woman have in her murderous designs against Christianity? *Beast carried her.*

VERSE 8

What will be the fate of this beast? *Goeth into perdition.*

When does John see this fulfilled? *In connection with Christ's coming to reign* (19:20; 2 Thess. 2:8).

VERSE 9

Note the words: "mind which hath wisdom." We surely need wisdom at this point. Perhaps on no point has there been so much useless speculation. The wise man will let Scripture interpret itself.

What are the seven heads on which the woman was sitting? *Seven mountains* (v. 3).

Many take this as pointing out the city of Rome, since there are seven hills, or mounds, in that city. However, Jerusalem also has the same. In neither case are they mountains.

A great mountain, as already shown, is the image of a great kingdom (Jer. 51:25; Dan. 2:35; Ps. 30:7). The next verse shows that seven imperial powers are meant.

VERSE 10

Lit.: "And these are seven kings" (or personified kingdoms—seven, the number of complete imperial power). The scene therefore cannot be shifted to the seven hills of Rome. The teaching is that the scarlet woman rides upon the world's imperial powers, centralized in Babylon.

How many of these powers will be fallen at this period of the harlot's history? *Five.* How many then in power? *One.* How many to come? *One.*

Will that one exist very long? *No, short space only.*

Some expositors give the seven complete world powers as (1) Greece, (2) Persia, (3) Babylon, (4) Assyria, (5) Egypt, (6) Rome, (7) antichrist, whose full reign is shortlived.

"One is" (Rome—founded 753 B. C., destroyed A. D. 76—to be revived in ten-kingdom form in the Tribulation period.)

VERSES 11-14

The ten horns are contemporaneous in the last days, whereas the seven kingdoms are successive. These ten kings organize with antichrist to make war against Christ at the very end of the Tribulation (v. 14).

How long will their power last? *One hour.*

The end is very near when these ten horns appear in unmistakable form.

VERSE 15

Of what are the waters typical? *Peoples, multitudes, nations, tongues.*

VERSE 16

What attitude will the ten kings take to the religious combine of those days? *Will hate it and make it desolate.*

At first the political power carries the woman, but at the last these powers tire of the whole thing and determine to put her out of commission in favor of the beast's universal religion, advocated by the false prophet.

The beast and the false prophet put down all religions except the worship of the beast himself.

Note that religions which compromise with secular powers in the end are sure to be destroyed by them.

VERSE 17

Whose will were they unconsciously fulfilling in destroying the false religions? *God's will.*

VERSE 18

The scarlet woman has a capital city for her great system. Chapter 18 gives the fate of this city, Babylon, which many are determined to take as Rome. But Babylon is not Rome any more than the great harlot is the Roman Catholic church.

REVELATION 18

The closing verse of the previous chapter identifies the harlot woman (religious confusion) with a literal city. Those who try to make the woman of chapter 17 the Roman church are in difficulties when they seek to apply the descriptions of the literal city of chapter 18 to Rome, for Rome could not be the great commercial center here depicted. They must therefore either spiritualize the entire description and make it a political system or take it as a literal commercial city, Babylon.

This chapter certainly pictures a vast city of the latter days, and to take it as the literal city of Babylon revived in the end-time, is in perfect keeping with the Old Testament prophecies concerning that city. In fact, some of the very words of Old Testament prophets concerning the final destruction of Babylon are quoted.

The true bride of Christ is located in a real city, the heavenly Jerusalem. The remnant of Israel are connected with a city, the

earthly Jerusalem, which will be the capital of Palestine. Why should not the beast and his counterfeit religious systems have a world seat in a literal city of earth? What city could be more appropriate than Babylon?

Old Testament Prophecy Not Fulfilled

Note that Old Testament prophecies concerning Babylon remain unfulfilled. It was to be suddenly and completely destroyed in the day of the Lord, having no inhabitant thereafter (Is. 13:6, 20; Jer. 50:3, 12-13, 35-40; 51:29, 62). The site of Babylon is still inhabited, (present population 10,000), having gone down by slow degrees during the centuries. It is evident therefore that Isaiah had two destructions of Babylon in view—one by the Medes, which left it a decaying city for centuries; another in the latter days when under antichrist is should be revived and then totally destroyed.

Is Babylon Likely to be Rebuilt?

A few years ago prophetic students saw no possibility of its revival and so concluded all prophecy concerning Babylon was accomplished. However, the trend of recent events has turned the minds of many to Old Testament prophecy concerning this city. It has become the ambition of modern engineers to make Babylon and the surrounding country the Eden it once was. Capitalists are investing great sums to open up this rich section. The great Bagdad railway will doubtless extend to Babylon and the headwaters of the Persian Gulf. Military leaders of Europe declare the revival of Babylon is absolutely necessary.

Alexander the Great had great schemes under way to revive Babylon. Napoleon dreamed of ruling a vast empire from this center. Why? Because it is the most fertile granary in the world. It is the center of a vast untouched oil field. It abounds in bitumen and other chemicals. Millions of acres are already being reclaimed for cotton, fruit and grain. So rich is this section in resources that a hundred million could be easily maintained. Is it likely the antichrist will overlook the possibilities of this spot as a center from which to operate?

Verses 1-3

What did Isaiah declare would inhabit Babylon after its final destruction? *Doleful creatures, owls shall dwell there* (Is. 13:21).

Who will be made rich because of the greatness of this city? *Merchants of the earth* (v. 3).

Could such a great commercial city spring up in a few years' time? These are days of rapid transit, scientific marvels. Great cities destroyed by fire or earthquakes spring up again like mushrooms over night. Under the superman, antichrist, with hordes

of spirit beings at his command, is it hard to believe that a marvelous city could spring up even in a few months' time?

VERSES 4-5

Who is commanded to come out of Babylon? *My people* (v. 4).

This seems to indicate there will be many Jews there. Wherever great banking and commercial enterprises are found, we would expect to find many Jews.

Toward what land will multitudes of Jews turn their faces in those days? *Zion* (Jer. 50:4-5).

Where does Jeremiah foresee many Jews will stop, necessitating a special call for them to go forth? *Babylon* (Jer. 50:8-9).

What urgent message will be heralded to the Jews in Babylon? *Flee out of the midst of Babylon and deliver every man his soul* (Jer. 51:6, 45).

John is still looking forward to these same events prophesied by Jeremiah, proving that they are yet future.

VERSE 6

What did Jeremiah declare would be Babylon's reward? *God will render to Babylon all the evil that they have done in Zion* (Jer. 51: 24).

VERSE 7

What words indicate the self-security of the inhabitants of Babylon in those days? *Saith in her heart, I sit as a queen and am no widow and shall see no sorrow.*

Her commercial enterprises seem to be so securely founded and all her securities so safe that Babylon considers herself the queen of earth's cities, immune from any financial disaster.

What is apt to happen to those who exalt themselves after this manner? *Shall be abased* (Lk 14:11).

VERSE 8

What great sudden disaster will result in death, mourning and famine? *Utterly burned with fire.*

Remember that under the sixth vial judgment the waters of the Euphrates were dried up. This would mean not only the disabling of shipping in the Babylon district, stagnant filth, breeding pestilence, and fertility gone—but in case of a disastrous fire, no water to extinguish the blaze.

What will God say to the self-exalted inhabitants then? *Come down and sit in the dust, O virgin daughter of Babylon* (Is. 47:1).

What does Isaiah declare to be the reason for the sudden debasement of this queen city of earth? *Thou art given to pleasures, dwellest carelessly, sayest in thine heart, I am, and*

none else besides me; I shall not sit as a widow, neither shall I know the loss of children (Is. 47:8).

What does Isaiah foretell as to the suddenness of Babylon's fall? *Shall come in a moment* (Is. 47:9, 11).

To what does Isaiah compare all the wise men of this great city in those days? *They shall be as stubble—the fire shall burn them and they cannot deliver themselves* (Is. 47:13-14).

Verses 9-10

Verses 9-10 show that the whole world will be thrilled by the news of Babylon's destruction.

What will the kings of earth do? *Bewail her and lament her when they seek the smoke of her burning* (v. 9).

To them it will seem that the main artery of earth's glory has been cut. To the prosperity of this city they will have contributed and they will delight in it because of what it means to the world and because it will be a place where rulers may spend their vacations in the pleasures of sin.

Verse 11

How will the business men of earth feel? *Will weep and mourn over her, for no man buyeth their merchandise.*

Not only trade, but stocks and bonds will collapse at tremendous loss to great financial institutions everywhere.

Verses 12-16

Note the multitude of her products and imagine the brisk market there would be in all the world for Babylon's output and hence how extensive would be the effect of a sudden cutting off of all this business.

Verses 17-19

How will the operators of the world's merchant marine, including shipmasters and sailors, feel about the disaster? *Cry, "What city is like unto this great city?"—weep and wail because the city had made them rich.*

Verses 20-21

How will angels and saints in heaven feel about the cutting down of this wicked city? *Rejoice over her, for God hath avenged* (v. 20).

What the wicked of earth consider a terrible calamity, those in heaven look upon as a triumph of righteousness. Heaven's estimate of some of these disasters is widely different from that of earth's leaders.

Of what saying of our Lord does the casting of the stone into the sea (v. 21) remind us? *Who shall offend one of these little ones that believeth in me, it were better for him that a mill-*

stone were hanged about his neck and that he were drowned in the depths of the sea (Mt. 19:6).

This wicked city will be a tremendous stumbling block to belief in God in the Tribulation days, as Babylon in all history has ever been. Its final overthrow is indicated by the angel's words.

VERSES 22-24

These verses fully accord with Old Testament prophecies concerning the absolutely complete destruction of Babylon by a sudden disaster. This has never occurred and the only possible fulfillment lies in a revival of Babylon in the later days.

REVELATION 19

In verses 1-6 we have the Alleluias of the glorified saints, growing out of the fact that the experiments of man in governing the earth are at an end and the King of kings, with all power in His hands, is beginning His blessed reign.

What did Daniel foresee as to this very time? *Dominion and glory and a kingdom given to the Ancient of days—all peoples, nations, languages serving Him, His dominion an everlasting one* (Dan. 7:13-14).

What did the angel tell the Virgin Mary before the birth of the Christ? *He should have the throne of His father David and should reign over the house of Jacob forever, and of His kingdom there should be no end* (Lk 1:32-33).

What did Jesus Himself declare He would do? *Come in His glory and all His holy angels with Him, and sit upon the throne of His glory* (Mt. 25:31).

VERSE 7

The harlot system has been destroyed. Now comes the marriage of the true bride, long betrothed and patiently awaiting the ceremony.

Since Israel is referred to as the earthly wife of Jehovah (Hos. 2:20-23) some maintain that the bride cannot be the New Testament church. Thus they call Israel the bride and the church the body of Christ. But surely Christ is presented to the church as the Bridegroom and the church is said to be "espoused" to Him (2 Cor. 11:2). Earthly marriage is used as the type of Christ's relationship to His church (Eph. 5:23-32) and we are plainly informed that Paul is speaking "concerning Christ and the church." In this chapter she is called "wife" but this is after the marriage has taken place.

Does the fact that the church is called the "body of Christ"

exclude the idea that the church is also His bride? The very passage which informs us that Christ's relationship to His church is the model for all human marriages, also supports the idea that in marriage two become one body and one flesh (Eph. 5:30-31). This is a quotation from Gen. 2:23-24. Eve, who was taken from Adam's body and then in marriage made in a double sense his "body, flesh and bones," was also Adam's bride. As the bride of the first Adam came from his opened side, so the church is born of the pierced side of Christ. As to Christ's Headship, she is His body, but as to His affections, she is His bride.

The bride is here seen as a heavenly body, coming down out of heaven (21:9-10), whereas Israel's promises all have to do with the renewed earth. The church is identified with the heavenly Jerusalem (Heb. 12:22-23), whereas Israel is connected with the earthly. If there is a restoration of the earthly wife of Jehovah, it will be in fulfillment of her earthly promises.

What has the Lamb's wife done? *Made herself ready* (v. 7).

What attire must the bride wear in the presence of the Groom? *Garments of salvation, robe of righteousness* (Is. 61:10).

Is there any possibility of one having part in this marriage who is not provided with this salvation garment? *No* (Mt. 22: 10-11).

What is the "fine linen" worn by the bride? *The righteousness of saints* (v. 8).

Is this a righteousness of one's own providing, or does it result from the Righteousness of the Groom Himself? *We must be found, not having our own righteousness but that which is of faith through Christ* (Phil. 3:8-9).

The righteousness of saints surely includes righteous acts, and good works of their own, but the righteousness which is imputed to us through faith is sure to result in the fruits of righteousness.

Note the words: "made herself ready." Someone has suggested that possibly all of her making ready is not done in this life but that after the rapture of the church, while the Tribulation is taking place, she is making further preparations in the bridal chamber. We know that she will at that time receive her rewards for service and possibly there may be some further instruction and purification for her during that interval.

Note also, we are not informed when or where the actual ceremony takes place. A little later John sees the bride, the heavenly Jerusalem, coming down out of heaven, the marriage over. Evidently in heaven, the Crucified One formally acknowledges and takes to Himself as co-workers in His future glory, all who have been born of the Spirit.

VERSE 8

Who provides the apparel for the bride? *It was granted to her by the Groom.*

What is the color of the wedding garment? *White.*

With whose garment is this in direct contrast? *That of the harlot woman—purple and scarlet* (17:4).

VERSE 9

What other company appears on the scene aside from the bridal company? *Those called to the marriage supper.*

Note that there are invited guests at the "marriage supper" following the wedding. These are redeemed souls also, possibly those saved out of Great Tribulation.

What was John told to write concerning these? *They are blessed.*

While not of the same degree of glory as the bride, it is still a great blessedness to participate in the marriage supper. Whether as bride or as guests, all who have been saved in all times will be present.

Who will possibly be honored as the special friend of the Groom? *John the Baptist* (Jn 3:29).

What special word is there in this verse for those who would say that these apocalyptic things are just a pleasant dream, not to be literally fulfilled? *These are the true sayings of God.*

VERSE 10

The full realization of the position to be given the true church overwhelmed John. How will those feel who actually realize these things?

What is John told is the aim and end of all prophecy? *The testimony of Jesus.*

Remember that the heart of all prophecy is Jesus, whether in grace or glory.

VERSE 11

In verses 11-16 we now have the vision of Christ's coming in power to put down all authority.

What does John see coming from the opened heavens? *A white horse, and He that sat upon him was called Faithful and True.*

For what purpose is Christ seen coming? *To judge and make war.*

Some object to the idea of Christ thus coming in judgment. It has been said: "Infinite pity must be balanced with infinite rigor of law, for thus the world is made." This is certainly true as to God's government. Christ has revealed His infinite pity in dying upon the cross for all men. He must also carry out in righteousness the penalty of God's broken laws.

What animal did Christ ride upon in the day of His humiliation? *An ass* (Mt. 21:5).

The small domestic animal is now replaced by the martial charger. The horse is the beast of conquest, and its color speaks of righteousness and justice.

His title "Faithful and True" is in contrast to the dragon, who is called "deceiver;" the beast, who is a "false Christ," and the second beast, who is a "false prophet."

VERSE 12

What is the appearance of His eyes? *As flame of fire.*

He reads every secret at a glance.

What are on His head? *Many crowns.*

Many crowns suggests many victories and wide dominion. Note the dragon's seven crowns (12:3) and the beast's ten crowns (13:1).

What was there about His name? *No man knew it but He Himself.*

Who alone fully knows the Son? *The Father* (Mt. 11:27).

What is said of the name given Him? *The Father has given Him a name above every name* (Phil. 2:9).

The beast was "full of the names of blasphemy" but Christ has a "name above every name."

VERSE 13

What is suggested by the thought that His vesture is dipped in blood? *The time of God's wrath upon the nations is come. Their blood shall sprinkle His garments and stain all His raiment* (Is. 63:2-3).

What name which He bears speaks of His full authority to carry out judgment against the nations? *The Word of God* (cf. Jn 1:1-14).

VERSES 14-15

Who will make up the armies of heaven? *Saints* (Jude 14-15. Note the attire of these soldiers—v. 8).

Who else will comprise these heavenly forces? *Angels* (Mt. 25:31).

Observe that whereas the saints "follow Him," the angels are "sent forth."

Do any of these soldiers carry weapons for bloodshed? *No.*

Who alone has a sword? *Christ.*

Is it a literal sword? *Goeth out of His mouth.*

Instead of a literal slaughter of men with swords, as some

have conceived, we have here a "word sword." In other words, men are stricken down by the word of almighty justice.

What did Jesus declare should judge all men in that day? *The word that I have spoken* (Jn 12:48).

To what is this word compared? *A two-edged sword* (Heb. 4:12).

With what will He smite the earth? *The rod of His mouth* (Is. 11:4).

With what will He slay the wicked? *The breath of His lips* (Isa. 11:4).

The battle of Armageddon described in the next verses is not to be thought of as an onslaught of heavenly cavalry, soldiers or airplanes. The only sword wielded is the word of the King.

Verses 17-18

Here is depicted the complete downfall of the boasting mighty men.

Verse 19

What will the forces of antichrist vainly hope to do in that day? *Make war against Christ and His hosts.*

What had the beast's followers said of him in the beginning? *Who is able to make war with him?* (13:4).

When people give themselves over to the devil, nothing is too absurd for them to attempt, but these are under "strong delusion" (2 Thess. 2:9-12).

Verse 20

Does any sword smite the beast and prophet? *No, simply taken.*

Who can make war against the beast? The King of kings can take him without striking a blow.

Are these two to be killed? *Cast alive in lake of fire.*

Of what is this lake of fire symbolical? *The second death* (20:14).

For whom is this place especially prepared? *The devil and his angels* (Mt. 25:41).

Verse 21

With what kind of a sword are the remnant slain? *The sword of His mouth.*

How does Zechariah describe the manner of their death? *Their flesh shall consume away while they stand upon their feet, eyes shall consume away in their holes, tongues consume away in their mouths* (Zech. 14:12).

Thus the great stone of Dan. 2:35 falls upon the dominions of earth, and Christ becomes King of kings.

Whom does John see in possession of the key to the pit? *An angel.*

What angel fights against the devil in a former chapter? *Michael* (12:7).

Note that when the hour for disposing of Satan comes, very little display of power is required. The strength of one angel is enough.

What does the angel carry, aside from the key? *A great chain.*

What kind of chains are said to hold angels which kept not their first estate? *Everlasting chains under darkness* (Jude 6).

We need not think of literal chains, for such could hardly hold spirit beings. The chain, like the sword out of Christ's mouth, is evidently a symbol of divine power.

VERSE 2

What four names are here given the great enemy of mankind? *Dragon, serpent, devil, Satan.*

We find in Revelation that the title "dragon" is used in connection with the devil's political activities.

The title "serpent" proves that the one who tempted Adam and Eve (Gen. 3) was none other than the personal Satan. The figure of the serpent suggests his subtle and crooked ways in deceiving mankind.

The title "devil" means "slanderer or liar."

"Satan" means "adversary or accuser."

Is the devil at this time given his eternal doom? *No, only for a thousand years.*

VERSE 3

Where is he to be cast at this stage of history? *Bottomless pit.*

Is this where the beast and false prophet were previously confined? *No, they are in the lake of fire* (19:20).

Where will Satan eventually go? *Into lake of fire* (20:10).

At the beginning of the millennium, the devil goes to the place from which the beast came (17:8) and from whence the plague of locusts (evil spirits) issued (9:1-3).

The lake of fire is the final hell. The pit or "abyss" appears to be a separate prison for certain evil spirits prior to the final judgment.

Unfortunately our Authorized Version confuses in the translation the original words which refer to "hades" (place of departed lost spirits), the grave (where the bodies are) and "hell,"

which is the future place of the lost, and the "pit" (as above).

The New Testament word for the place of lost spirits prior to the judgment is "hades" (used 11 times), and this is the equivalent of the Old Testament word "sheol" (used 65 times). Our translators have rendered both of these words as "hell" and "grave," neither of which is correct, for hell is the future place of punishment into which hades will issue, and "grave" is where the body lies, but where the spirit does not go at all.

Upon these mistranslations, Russellites, Seventh-day Adventists and others have built their erroneous doctrines of "soul sleeping" and "annihilation." Russell declares that sheol or hades means simply the grave, where we know there is no life. But going to the original Scriptures, we find that the body is never said to be in sheol or hades, but the spirit, and this intermediate place is located in the "heart of the earth" (Mt. 12:38-40). not on the surface. Conversations are held there (Ezek. 32:21; Is. 14:9-20; Lk 16:19-31) and there is suffering there (Lk 16:22-24; Jude 6-7; Mt. 11:24). However, full compensation is not received there, for this awaits the Judgment Day.

As to the passage before us, we believe the "bottomless pit" is the place referred to as "the lowest sheol" (Deut. 32:22; Ps. 86:13), the abiding place of demons who are confined.

What will be set upon this place of confinement when the devil is placed there? *A seal.*

When Jesus was placed in the tomb, what did the devil inspire men to do, in the hope that He might be permanently confined there? *Put a seal on the tomb* (Mt. 27:64-66).

Why didn't the plan succeed? *It was not possible that He should be holden of it* (Acts 2:24).

Here the scene is reversed. The seal keeps the devil in his prison for a thousand years, when it is purposely removed.

It should be noted that even during the period of Satan's confinement sin will not be altogether banished (Is. 65:20), for men on earth will still have fleshly natures. Evil will be repressed and righteousness will for the most part reign. The devil's present work is principally to foster evil and inspire men through the fleshly nature. When he is confined, evil must therefore greatly decline in the earth, especially considering that Christ will "reign with a rod of iron."

What must happen at the end of the thousand years? *He must be loosed for a little season.*

Verse 4

Christ, with all His saints, here undertakes the shepherdizing of all the remaining peoples(Dan. 7:9-14; Rev. 3:21).

What special class does John see associated with those who

are enthroned? (Cf. 1:5-6; 5:9-10; 2:26-27; Dan. 7:26-27). *Those who were beheaded for the witness of Jesus—refused to worship the beast—would not receive his mark.*

The Tribulation saints will therefore have a part in this reign, although not as the bride of the King. Their great demonstration of loyalty to Christ will be thus specially recognized.

Note the words, "they lived and reigned." This seems to imply a resurrection, for their souls had not been extinct. That which "lived" must mean their bodies, since it was their bodies only that would die. There may be a smaller resurrection as an after-harvest of the first resurrection.

VERSE 5

What about all the unsaved dead? *Not raised till after the thousand years.*

To what class only does the "first resurrection" refer? *Those who are blessed and holy* (v. 6).

Be sure to note that there are two resurrections, separated by at least a thousand years. There is a resurrection of the just (Lk 14:14; Jn 5:29), called "the better resurrection" (Heb. 11:35) or "first resurrection" (Rev. 20:5). There is a resurrection of damnation (Jn 5:29), in which only the unsaved appear (Rev. 20:5). It is a blessed thing to be "counted worthy to attain unto the resurrection out from among the dead" (Lk 20:35; see also Phil. 3:11). It should also be noted that the original text, wherever the resurrection of the saints is mentioned, always speaks of resurrection "OUT FROM AMONG THE DEAD." Unfortunately our version in many places renders it simply 'of the dead," which would make it appear that there was one general resurrection.

VERSE 6

What will have no power over those having part in the first resurrection? *The second death.*

What is the second death? *A part in the lake of fire* (20:14).

Exactly how long will the kingdom age last? *1000 years.*

This period is often expressed by the word "millennium" although this word does not occur in Scripture. It dates from the overthrow of the political powers of earth at Christ's coming "with all His saints," to the White Throne judgment and the loosing of Satan, one thousand years later. The kingdom age is many times prophesied in the Old Testament.

It is the time when society will be regenerated (Mt. 19:28), nature relieved of the curse (Rom. 8:21-22), universal light (Is. 30:18-26), human life prolonged, death occurring only as a penalty of disobedience (Is. 65:20-23). No sickness (Is.

33:24), general rejoicing in the Lord (Is. 29:18-19), wisdom and stability (Is. 33:6).

Verse 7

What will happen at the end of the millennium? *Satan will* be loosed out of his prison.

Will his freedom last very long? *A little season* (v. 3).

Many wonder why the world should again be disturbed by the devil, but the words "*must be loosed*" (v. 3) indicate that in the wisdom of God there is some necessity for it. In the first place, it proves that his long imprisonment has worked no reform in him, but made him all the more malignant. There will be many on earth who have never been subjected to Satanic temptations. A testing of these may be necessary to demonstrate that even after a thousand years of good environment earthly people are unable to stand except in the power of Christ. Man is still man, even as Satan is still Satan.

Verse 8

Where will he seek for followers? *In the four quarters of the earth.*

This may suggest that he looks in out-of-the-way places, among peoples less advanced. At any rate, he will find some pliant material so as to array a large number against the King of kings.

The term "Gog and Magog" evidently does not here mean the same as in Ezek. 39, but is an inclusive term signifying rebellious peoples of the East and West.

Verses 9-10

The end of this mad undertaking is told in one sentence (v. 9).

Where is the devil finally sent? *Into the lake of fire and brimstone.*

Who reaches that place a thousand years ahead of him? *The beast and the false prophet.*

Had a thousand years in the lake of fire consumed them? *No—still there.*

Will there be any end to the torment of this fire? *Day and night forever and forever.*

It is of little use to speculate as to the nature of this fire. Fire is used much in a symbolical sense in Scripture. If a literal lake of fire is not to be understood in this book, which for the most part is symbolical, it can certainly be regarded as suggestive of the mental agony of separation from God. The Gehenna fire of which our Lord spoke (Mt. 5:22, 29, 30; 10: 28; 18: 9; 23:15, 33) is no doubt identical with the lake of fire. In warning of the character of the place of future misery, our Lord made this

reference to the Gehenna valley, the place south of Jerusalem where fires continually were kept burning to consume refuse. The reality of hell fire is not lessened by considering it as symbolical, for literal fire would be a relief in comparison to the mental agony that some may suffer. Remember, however, that the fires of hell will not affect all alike, for punishment is to be graded according to works. Such matters we may safely leave in the hands of the righteous God.

Verse 11

The idea of earth and heavens fleeing away is an intense description of the terribleness of God's majesty, for we are soon told that the earth continues. Similar language is used in 6:14, yet the earth continued.

Verse 12

Note that there are here no white robes, no palms, no crowns. There is only the nakedness of sin. Only unsaved are here.

What was first opened? *The books.*

What do these "books" evidently stand for? *God's remembrance* (Mal. 3:16).

There is a record of the acts of all who have not had their sins washed away by the blood of Christ. If the conscience of man can record these sins, what may not God's memory be able to recall? The sinner must face his record.

What was next opened? *The book of life.*

The book of life must contain the names only of those who have life (Jn 3:36). Remember that many may be very moral and generous without having thier names in that book.

The appearance of the two kinds of books (the individual records and God's register of the saved) indicates that some who will stand before this throne will not be fully satisfied that they ought to be rejected. Suppose one has a fairly good record as a citizen—will that settle his destiny? No, he may still be lost unless he has life in Christ, in which case his name will be in the Lamb's book of life. It will be necessary to show some of them that their names, after all, are not found in the list of the saved.

Upon what basis will these rejectors of Christ all be judged and punished? *Things written in the books, according to their works.*

While most expositors do not believe there will be any saved persons found in this final judgment, Dr. Seiss suggests that because of the mention of the book of life, it may be inferred that some names will be found in the book. Perhaps God's mercy and grace are greater than some are inclined to believe, and possibly some not accounted worthy of the first resurrection, may after the thousand years be saved. This, however, is pure speculation.

VERSE 13

Observe that both the grave (bodies) and hades (spirits) will issue their contents into the final hell. There is no mention here of any saints going to heaven.

Again we are reminded that not all will suffer alike. The good deeds of the unsaved undoubtedly will modify their condition. "Shall not the judge of all the earth do right?" Yet whatever the degree of punishment, the mildest hell is still far from heaven.

VERSE 14

What is the lake of fire? *The second death.*

Is the second death extinction of being? *No,—conscious agony forever* (20:10; 14:11).

VERSE 15

Will one's good moral record in this life be sufficient to keep him from the second death? *No—Is his name in the book of life?*

There are thousands of "almost Christians" lingering outside the ark of salvation. May God help the students of these pages to warn all such that there is no escape for any who reject the Saviour (Heb. 2:2-4).

REVELATION 21

VERSE 1

In many minds the idea lingers that the world is to be entirely demolished. Unfortunately our translators have in some cases been influenced by this conception, although the original does not so indicate. An end of the world there will be, but this has reference, not to the planet itself but the present order of things in the world. In every passage referring to the passing away of this world, it will be found that the original indicates "a passing from one condition to another" (transition—not annihilation). 2 Pet. 3:5-6 refers to the "perishing" of the heavens and earth in Noah's time, yet we know the old order was replaced by a new one. Thus it is to be at the opening of the kingdom age—the heavens and the earth will be retouched and changed.

One commentator points out that God will surely not give over to nothingness this earth where His only begotten Son was born, reared, taught, suffered, died and rose again. It was here the love of God was given its supreme demonstration and our Lord made the greatest sacrifice ever known. This same earth will, according to several prophecies, always be inhabited, yet it will be delivered from the curse, and its inhabitants purified from all sin.

What are we here told as to the sea? *Shall be no more.*

This will involve new conditions of existence. Great additional territory will be provided for the increased population, due to the favorable environment of the millennial age. There will no longer be great separations between people.

VERSE 2

What three terms used in this verse all describe the body of true believers? *Holy city, new Jerusalem, bride.*

From whence does it come? *Down out of heaven.*

The New Jerusalem is at the same time the church and the home of the saints, even as the human body is the house of man (the spirit of man) and yet the man himself.

VERSE 3

What intimate relationship will the church have to all the peoples of the new earth? *The tabernacle of God is with them.*

The use of the word "tabernacle" rather than "temple" may seem strange here, for the tabernacle was the movable structure while the temple was a permanent building. Perhaps it may suggest that the New Jerusalem will not settle permanently in one place, but will move about through the universe.

Where will God Himself be? *With men—will dwell with them.*

This is an advance on the above statement. The bride will tabernacle with them, but God will dwell with them.

VERSE 4

What five things will be eliminated from among mankind? *Tears, death, sorrow, crying, pain.*

Who will wipe away the last tear? *God Himself.*

God is the only one who can go to the bottom of the sorrows of men and He will dry up, by one act, all the tears of human beings.

Will there be any more cemeteries, funeral processions, undertakers' parlors, monuments, obituaries, deathbeds, partings? *No.*

Will there be any more broken hearts, blasted hopes, physical agony? *No.*

Will there be any need of doctors, nurses, hospitals, medical colleges, pharmacal companies, drug stores? *No.*

VERSE 5

Why is it all these things will be no more? *Because He makes all things new.*

VERSES 6-7

What phrase of three words reminds us of the utterance of Jesus from the cross when His redeeming work was finished (Jn 19:30)? *It is done.*

What utterance was heard from the throne in connection with

the pouring out of the last bowl of wrath? *It is done* (16:17).

What will be His gracious promise to all? *Give to him that is athirst of the water of life freely.*

There will be no more thirsty souls; no more age or decay. As the climax of all, every one shall know God and thus will have the sum of all blessings.

Verse 8

Here we are given one last glimpse of the impenitent, as if the Lord would cause us strongly to realize that eternity exists not only for the redeemed but for the lost.

What is the first class spoken of? *Fearful.*

The fear of man is the great snare that keeps thousands from accepting Christ. A man may be an upright citizen and yet allow cowardice to keep him out of the kingdom of God.

What is the last class referred to? *Liars.*

To what kind of lying does this probably refer? *The denial that Jesus is the Christ* (1 Jn 2:22).

To what place will all these various classes of sinners go? *Lake which burneth with fire and brimstone.*

What does this lake of fire symbolically represent? *The second death.*

Is the second death annihilation? (Cf. 19:20 with 20:10). *No.*

Verse 9

John had already seen the bride, the heavenly Jerusalem, coming down out of heaven but now he is to be given a closer view.

Verse 10

Where is he taken in order to get the best view? *To a great and high mountain.*

Of what other scene may this remind us? *The transfiguration on the mount* (Mt. 17:1-4).

Do you think it will be a real city? *Yes.*

For what did Abraham look? *A city whose builder and maker is God* (Heb. 11:10).

What has God prepared for the saints? *A city* (Heb. 11:16).

Though believers may have no continuing city on earth, what will they surely have hereafter? *A city* (Heb. 13:14).

What is the heavenly Jerusalem called in Heb. 12:22? *Mt. Zion, city of the living God.*

Note that this city is seen descending out of heaven but does not locate upon earth. It will have a near relation to earth, but it is the "Jerusalem which is above" (Gal. 4:26).

Verse 11

To what is the light of this glorious city compared? *Precious stone—jasper clear as crystal.*

The words "clear as crystal" should read "crystalizing." It is a crystalization of all the colors of the rainbow. What a glorious sight it will be to look upon the city of the redeemed!

Verses 12-14

What is suggested by the walls? *Salvation* (Is. 60:18).

A wall also suggests the perfect security and peace of the children of God. At the same time the gates suggest their perfect liberty.

How were the twelve gates arranged? *Three on each side.*

The four directions are faced by the gates. "All the ends of the earth shall see the salvation of our God." Three suggests the Trinity, and four is the Scriptural number applied to the world. God, the Three in One, will thus be exhibited on all sides.

What names were written on the gates? *Twelve tribes of Israel* (v. 12). On the foundation stones? *Twelve apostles* (v. 14).

Thus we have assembled into one, the church of this age, the apostles who founded it and the saved of Israel through the past dispensations. (In regard to Judas, we believe that Paul was the divinely chosen substitute, not Matthias, who was chosen by lots and who was never mentioned thereafter. Acts 1:15-26).

We are aware that some teach that the names of the tribes of Israel and of the Jewish apostles upon this city, indicate that the bride is Israel, not the church. We do not feel, however, that this would at all indicate that all the inhabitants of the heavenly Jerusalem were Israelites. The church was built upon the teachings of the apostles, and since salvation came through the gates of Israel to all the world, it would seem fitting that their tribal names should be kept in memory, even as architects sometimes inscribe their names upon their work. God intends that Israel and His apostles shall be kept in everlasting remembrance (Rom. 11:11, 12, 28).

Verses 15-18

The length of the city, reduced to present measurements, would be 1500 miles square. The length, breadth and height are said to be equal, suggesting perfect symmetry. Some interpreters get nervous about these dimensions, since the height of its walls would be so great. But suppose the city was located upon a mountain, with the walls at the base! Or suppose that the wall measurements took in deep foundations! Let us be satisfied

with the fact that it is a city in perfect proportions in every direction.

Furthermore, note that verse 17 indicates that we have something beyond human measurements here. A cubit is the length of a human forearm, but this is the cubit of an angel.

VERSES 19-20

Even as we have in the true church diversities of gifts and administrations (1 Cor. 12), so we see reflected in this heavenly city the same color harmonies.

VERSE 21

What do the gates of pearl suggest? *The true church* (Mt. 13:46).

Our Lord was the merchantman who bought the pearl, the true church. These gates will remind every inhabitant that he was "bought with a price, the precious blood of Christ."

Does John see streets or merely one street? *Street.*

This word is literally "Broadway." Heaven's Broadway, or place of civic concourse, is what comes into John's vision. Its golden pavement typifies divine holiness. (The ark of God's covenant was overlaid with gold.)

VERSE 22

Is a literal temple necessary where all can have perfect fellowship with the Father and Son? *No* (Jn 14:23).

VERSE 23

With what is the light of this city in striking contrast? *Outer darkness of the lost* (Mt. 22:13).

What did Isaiah declare as to the light and glory of this heavenly abode? *The Lord shall be unto thee an everlasting light, and thy God thy glory* (Is. 60:19).

What foreglimpse has already been given as to the light emanating from the Lamb? *In the transfiguration His face did shine as the sun* (Mt. 17:2).

Some take these terms as figurative of the universality of knowledge and spiritual understanding.

VERSE 24

Earth will still have its rulers under God. All their honor and glory will be consecrated to Him whom they serve.

VERSES 25-26

Will any who wish to visit this city, or any within who wish to go out, ever find the gates shut? *No.*

VERSE 27

Heaven cannot exist without perfect holiness. Let all remember that if they would share in this wonderful city, they must know in this life something of what heaven is in their own souls. A Christian is one who lives in the vestibule of heaven, and even in

the vestibule he must know the power of Christ to cleanse from all sin.

In this connection, let us notice a significant passage—1 Cor. 15:49—which in our version reads: "As we have borne the image of the earthly, we shall also bear the image of the heavenly." The latter phrase should read: "LET US ALSO BEAR THE IMAGE OF THE HEAVENLY." Consider the holy, glorious, Immortal life promised in resurrection, and let there be manifested in the present life something of that holy image, which will prove that we belong to the Father's family.

REVELATION 22

It is remarkable that the last book added to the Bible contains the same figures employed in the first book. We start with Paradise where sin entered and here we return to a new Paradise where sin shall be no more. Genesis is the book of Beginnings; Revelation the book of endings.

VERSE 1

What is John now shown? *River of water of life.*

Of what does this remind us in the original Paradise? *The river that went out of Eden to water the garden* (Gen. 2:10).

The new river is a heavenly one, perhaps literal, but surely, like the tree of life, typical, suggesting refreshment of the Spirit always at hand for God's people.

What does the Psalmist say with regard to these refreshing streams of life? *There is a river, the streams whereof shall make glad the city of God* (Ps. 46:4).

What will it bring to all the inhabitants? *Pleasures and life* (Ps. 36:8-9).

May we taste something of these waters in this life? *Yes, by partaking of the Holy Spirit* (Jn 7:37-39).

Note that the heavenly stream will be "clear as crystal." The streams that reach us in this life are often riled as a result of our fleshly limitations.

VERSE 2

What does John see in the midst of the Broadway and on either side of the river? *The tree of life.*

What two special trees were in the midst of the garden of Eden? *The tree of life and the tree of knowledge of good and evil* (Gen. 2:9).

The tree of life is greatly multiplied in the eternal state. Instead of one tree (which later had to be guarded by a flaming sword) we see a whole grove of trees, easy of access to all.

The tree of life in Eden symbolized God's eternal life, which now we can receive only by going to Calvary's tree (1 Pet. 2:24). Adam and Eve had the created life of God but not eternal life, which includes immortality. Hence God would have them make their own choice. Surely this perfect pair, with their wonderful powers of spirit and mind and their intuitive knowledge of God, must have understood the symbol. We know the results. We have no record that they ate of the tree of life at all. They chose the course suggested by Satan, so that life had to come to them in another way.

Is the tree of the knowledge of good and evil seen in the new Paradise? *No.*

Why not? *All make their choice in this life.*

The tree of knowledge will be superseded by Him in whom are hidden all the treasures of wisdom and knowledge (Col. 2:3).

Is there to be more than one kind of fruit on the tree of life? *Twelve manner of fruits.*

If eating the tree of life in Eden stands for fellowship with divine life, then we have in the new condition, plenty to satisfy all spiritual desires; something to suit every taste; no monotony.

What is said as to the leaves? *They are for the healing of the nations.*

Observe that while the fruits are for those in the heavenly Paradise, the leaves provide life and health for the nations on the new earth.

Verses 3-4

Will Christ, the Lamb, cease to be of the Godhead after the millennium? *No, His throne will be there with the Father's.*

Will the inhabitants enjoy an eternal vacation? *No, they will serve Him.*

Many conceive of heaven as a place of inactivity. We find our greatest joys on earth in worth-while work, and it will not be different in heaven. While in this life we often serve under great difficulties and discouragements, there we shall minister in His service under the full inspiration of His own presence. We shall have the joy of seeing His face, and the stamp of His full possession of us will ever be upon us.

Verse 5

The statement as to there being no night, evidently does not apply to the new earth, for Scripture indicates that there will be day and night, even as in the days of the original Paradise, before Adam fell. Those upon earth will have bodies fitted for earth dwelling, and these bodies, like Adam's, need repose. (See covenant with Noah—Gen. 8:22).

Verse 6

Notice the repeated emphasis upon the fidelity of Scripture as we near the close. Many say this book is a mere dream, but the Holy Spirit keeps guaranteeing the truth of every word. Our Lord surely foresaw the attitude many would take to this book.

Verse 7

How many times does our Lord make the assertion, "I come quickly," in this chapter? *Three.*

What benediction pronounced upon those who read and follow this book in chapter 1 is now repeated at its close? *Blessed is he that keepeth the sayings of the prophecy of this book.*

Verses 8-9

Sometimes the most devout saints make their mistakes because of human impulses.

Is saint and angel worship approved by Scripture? *No.*

Verse 10

Is Revelation a "sealed book," as many assert? *No.*

Were there some details revealed to John which were to remain sealed? *Yes* (10:4).

How does the order given concerning the revealing of these things at hand compare with that given Daniel concerning the Jewish prophecies? *Daniel's sealed up until the time of the end* (Dan. 12:4).

Verse 11

Most expositors take this passage as a pronouncement of the eternal fixedness of character of those who go out of this life. It is true that we are forming characters for eternity. "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." (See Gal. 6:7-8).

Dr. Seiss points out, however, that the passage, taken in its context, suggests another thought. John had been directed to publish these visions to all men. It was foreseen, however, that in spite of its urgency, many would choose their evil ways. Others would become more holy upon hearing it. Let it not be withheld because a great majority heed it not. Disregard them—let them have the fruit of their evil ways—the book remains true.

Verses 12-13

The coming of Christ to reward His saints is the next thing in God's program, therefore it becomes the purifying hope of the church (1 Jn 3:3).

The designation "Alpha and Omega" is three times taken in this book (1:8; 21:6). It emphasizes His claim to being the

Eternal One, from whom all being proceeds and to whom all returns.

VERSE 14

This is the last beatitude of the Bible. Unfortunately a mistranslation has crept in here, which appears like a final attempt of Satan to pervert the Gospel. As our version reads, it would appear that entrance to heaven is conditioned upon law-keeping. No lost sinner can get a right to the tree of life in this way.

The words, "do his commandments," should read, "wash their robes." So it appears in all best manuscripts.

Robes, as we have already seen, refer to the righteousness with which the saints must be clothed. The washing of regeneration is the great qualification for heaven (Tit. 3:5; Eph. 5:26).

VERSE 15

Only those familiar with the eastern customs can appreciate the use of the word "dogs" in referring to the unclean who are excluded from heaven. Troops of wild dogs are allowed to roam the streets and fields for they are scavengers. They are regarded as unclean animals and are an object of dislike. The passage suggests that all unclean persons are excluded entirely from the heavenly city.

VERSE 16

What three titles does our Lord here assume? *Root and offspring of David, bright and morning star.*

His deity and humanity are both implied. As God, He is the root or origination of David. As man, He is the offspring of David.

What is the first statement concerning Christ in the New Testament? *Son of David* (Mt. 1:1).

As offspring of David, Christ is the hope of Israel. As "star," He is the star out of Jacob who will have dominion (Num. 24:17-19).

What title is given Christ in connection with His coming to reign, in the last book of the Old Testament? *Sun of righteousness* (Mal. 4:2).

To His church, Christ comes as "morning star."

Which rises first in the morning, the morning star or the sun? *The morning star.*

May this not indicate to us that Christ will come for His church a little time prior to His coming to reign as "Sun of Righteousness?" As the star arises in the darkest hour before dawn, so the church will be taken in the dark hours of apostasy at the extreme end of this age. The star will shine for the church for a little time, and then Christ will appear in all His

glory with His saints. Are you among the watchers who will see the star and be caught up to Him?

Remember that the wise men saw "His star" in the last hours of the old dispensation, just before the dawn of the era of grace.

What is the last invitation of the Bible? *Let him that is athirst come. Whosoever will, let him take of the water of life freely.*

From whom does this invitation now go forth to the world? *The Spirit and the bride and each one who has accepted.*

As members of the true bride, we cannot but echo to lost men the call to accept Christ.

VERSES 18-19

What warning is given in the beginning of the Bible? *Shall not add nor diminish from the Word of God.* (Deut. 4:2).

What warning stands in the center of the Bible? *Add not unto His words lest he reprove thee and thou be found a liar* (Prov. 30:6).

Note how much more intense is the form of warning at the close of the Bible. The book contains the culmination of all the prophecies of the Bible, hence the strong penalty pronounced upon those who tamper with it.

VERSE 20

What are our Lord's last recorded words in the Bible? *Surely I come quickly.*

What is the last prayer of the Bible? *Even so, come, Lord Jesus.*

While we pray for Him to "come," what are we to be doing? *Go into all the world and preach the gospel* (Mt. 28:19).

Friend—He is coming just as surely as He came the first time. There are more references to His second coming than there are pages in the New Testament (318 references in New Testament; nearly one out of every 25 verses).

VERSE 21

The grace of our Lord Jesus Christ be with you all. Amen.

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